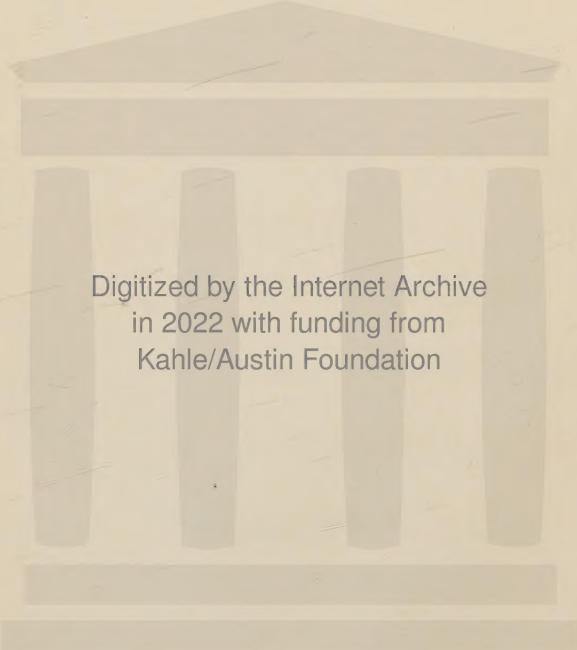
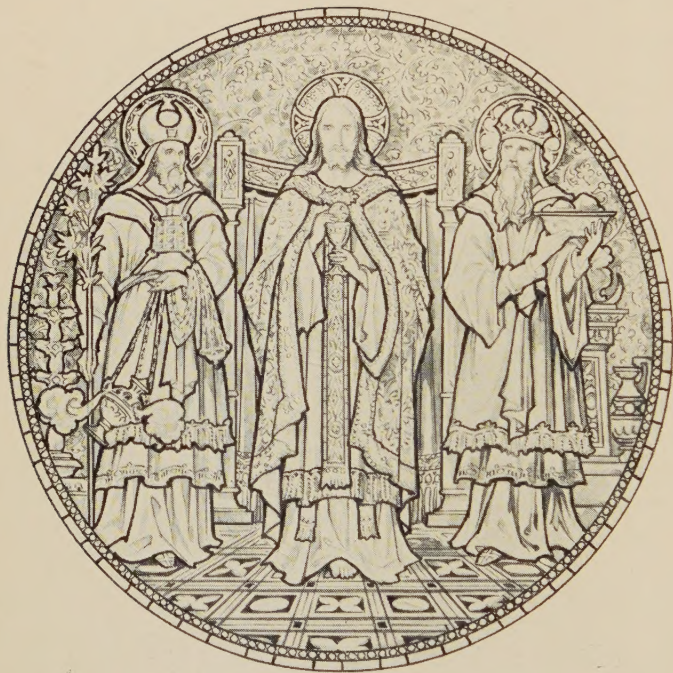


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Best & Wishes
Sincere Gratitude
To
the best friend
Rev. Matt. O'Brien
from
Father E. E. Hanna
30 April 1930



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The Three High Priests
JESUS, HARON AND MALKIZADEK

And the Lord God shall give to Him the throne of David
His father; and He shall reign in the house of
Jacob forever. And of His Kingdom
there shall be no end.

(LUKE Ch. 1, v. 32-34)

A. M. D. G.

THE PEARL OF REVELATION

*The Real Presence of Christ in the
Holy Eucharist from the
Beginning of Time*

BY

REV. EMMANUEL ELKOURI HANNA

Syrian Catholic Missionary in America

Lord, to whom shall we go?
You have the words of Eternal Life.
(JOHN Ch. VI, v. 69)

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To
His Grace
RIGHT REVEREND JOSEPH SCHREMBS, D.D.
BISHOP OF CLEVELAND
THIS VOLUME
IS MOST HUMBLY
DEDICATED

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AN OFFERING TO HIS HOLINESS POPE PIUS XI

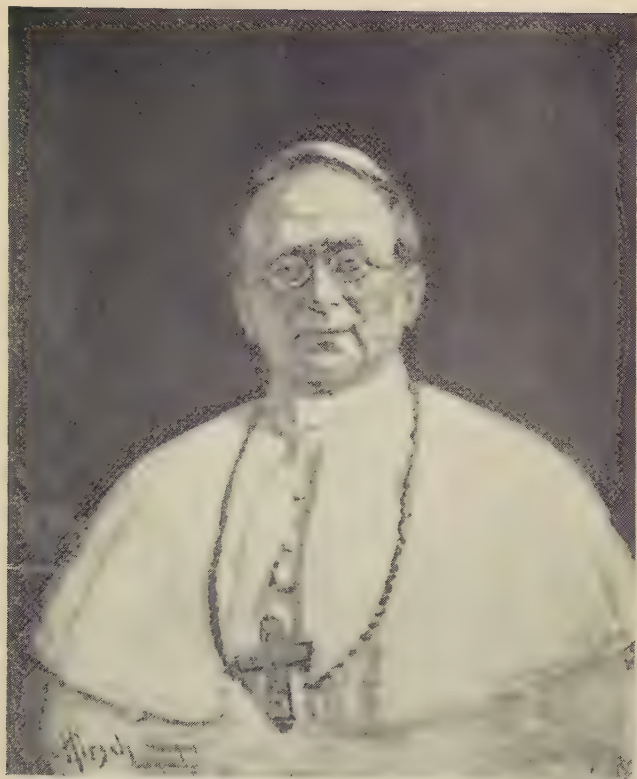
The author of this work is but a simple member of the great body of the Holy Catholic Church whose unseen Head is Jesus Christ, the High Priest forever according to the order of Malkizadek.¹ Of this body the visible Head is Your Holiness, the High Priest according to the order of Haron.² As the law of God prescribed that everyone must offer to the High Priest the first fruits and tithes as Abraham did, and as I am not as rich as Abraham was, when returning victorious from the slaughter of the four kings, he offered to the High Priest, Malkizadek, the tithes of all he had, I come with humility to offer to Your Holiness my first fruits to a new High Priest.

Please accept this offering as a sign of cordial submission, and as Malkizadek, the priest of the Most High God, blessed Abraham, please condescend to grant your blessing to a child of Abraham, your humble son in Christ.

(Signed) EMMANUEL ELKOURI HANNA.

¹ Malkizadek was appointed priest by God according to the old law of the First-born, of the direct line from Adam till Christ by birth or by right of birth. Jesus was priest according to this law.

² Haron was appointed priest by the imposition of hands and was anointed by Moses in accordance with the order of God to Moses.



POPE PIUS XI

You are the Rock, and upon that Rock
I will build My Church

THE OBJECT OF THIS WORK IS

1. To add my humble efforts to those defenders of the Church, to increase the love and greater glory of God to whom as Sovereign Lord all things belong.

2. To prove to the world that truth, even though it wounds, is truth and that Jesus Christ, the Mystical Rock, is the foundation of the Church of which He is the unseen Head.

3. To prove that Holy Scripture is revealed and inspired by God, the Author of the World, and hence "What God has established man should not destroy."

4. To prove that God created Heaven, earth and everything and established His priesthood to offer to Him sacrifice as the Sovereign Lord.

5. To prove that the sacrifices of the Old Law were real symbols of our Divine Sacrifice, which is the Manna from Heaven.

6. To show who was Malkizadek, the priest of the Most High God.

7. To prove that Malkizadek was a true man, a true priest and a true King having a real father and mother.

8. To prove that the Mother of the Son Incarnate, Jesus Christ, was a Virgin before, during and after the birth of Christ.

* Epist. of St. Paul to the Hebrews, ch. 7, v. 3.

9. To prove that the Messias (Meshiha) was and is not only an ordinary Priest, but a High Priest and a True King.

10. To prove that the institution of the Holy Eucharist is Divine.

11. To prove that the Holy Catholic Church is the true representative of our Lord Jesus Christ on earth because Christ said in Syrian to Simon, who is Peter, "You are Keefo," which means a rock. He did not say that to James or John, to Andrew or to Philip, but to Simon calling him by his name Petrus which means a rock. Hence his words to Simon: "You are the Rock and upon this Rock I will build my Church." And again He said: "He that heareth you, heareth Me; and he that despiseth you, despiseth Me, and He that toucheth you, toucheth the apple of my eyes." (Luke ch. 10, v. 16.)

THE AUTHOR'S PREFACE

THE world owes its civilization to the Christian religion; Christian doctrine is based on the Bible and tradition; preaching goes back to the inspired book; the Missal, the Breviary, Pontifical Rites, Papal documents and Canon Law are efforts on a large scale to digest its teachings and apply them. Catholic art draws its favorite subjects from Holy Writ whilst literature, proverbs and the daily conversation of all classes show Christians at all times to be familiar in a striking degree with its narrative. Hence all these elements of civilization derive their main strength from the sacred source of their inspiration. In addition St. Athanasius in Egypt, St. Basil, St. Gregory Nazianzen, St. Gregory of Nyssa in Asia Minor, St. Ephram in Syria and St. Cyril of Jerusalem were constant readers of the Bible and employed it on every occasion to defeat the rising heresies.

That all the contents of Holy Scripture are true we know by tradition. For this reason St. Paul exhorts the first Christians: "Therefore, brethren, stand fast; and hold the traditions which you have learned by word or by our epistle." From this it is evident that eyes, mind and heart could take their fill of the inspired story. Hence, learning and sanctity wielded pen, chisel, brush and

every instrument which conveys thought or depicts beauty in order that God's written word should be known and loved. Little wonder that the greatest Christian intellects such as those of St. John Chrysostom, St. Jerome, St. Augustine and many others found their favorite reading in the Bible.

Turning to the Eastern Church we find that all its divisions from apostolic days were familiar with the Septuagint. Antioch, the Syrian capital, like Alexandria became a school of Scripture exegesis. Of this school St. John Chrysostom was a distinguished product. In its earliest stage the school of Antioch had for contemporaries St. Jerome (340-420) and St. Augustine (354-430) in the West, but its golden age lies between 400 and 450.

The pen of Jerome was indefatigable in translating the originals from Hebrew and Greek into Latin, correcting the old version where it could not, for liturgical reasons, be given up and explaining the text as it stood. Associated with St. Jerome were St. Augustine and St. Chrysostom, the ethical teachers who excel the other scholars of antiquity as authoritative interpreters of Holy Scripture for orthodox (who have true faith) Christians.

In this respect St. Gregory the Great, St. Bernard, St. Thomas Aquinas and St. Bonaventure are representative men in the Middle Ages. Thus the undying merit of those thousand years consists in the fact that by the efforts of devout

monks and nuns the exact words of Holy Writ have been preserved for us in beautiful manuscripts.

The Middle Ages had their Bible in stone, on illuminated parchment and in stained glass. The oldest version in a western vernacular, though not complete, was the Maso-Gothic of Ulfilas (311–381). No other goes back beyond the eighth century. The oldest portions of the Bible to appear in Old English were the translations of the Psalter by St. Aldhelm and King Alfred, the Gospel of St. John by the Venerable Bede, and the Pentateuch and various books of the Old Testament into Old English by Aelfric. These are but a few of many early translations of the Gospels into English. Many portions of Scripture were read in the different French dialects long before the complete translations under St. Louis IX (c. 1250) and Charles V (1380). All this vast literature of many languages was founded on the Latin Vulgate; and not less than ninety-eight complete editions were printed between 1456 and 1500.

These historical observations will suffice to prove that Holy Church has always used and meditated on the written Word. A devout study of the Sacred Writings, coupled with prayer and humble submission to the guardians of the faith, has been highly commended by the early Fathers; and Leo XIII has bestowed on the daily practice of it indulgence from the Church's treasury. St. Augustine, indeed, reminds us that a Christian may be perfect in faith, hope and charity who is

yet unlearned in the Bible. But St. Jerome, considering the duty of teachers, lays it down that "he who knows not the scriptures knows not the power and wisdom of God." And Leo XIII concludes: "It is our wish and desire that those especially whom God's grace has called to Holy Orders should spend more and more diligence and industry in reading, meditation and exposition of Holy Writ."

Before I close I will profit from the occasion of the celebration of the Eucharistic Congress at Rome, 1922, to offer my present little sketch to His Holiness, Pius XI, as a humble offering of my first fruits in the English language. Hearty thanks are due to His Eminence, Cardinal Gasquet, who condescended to approve it and recommend it for publication in America.

THE PEARL OF REVELATION

CHAPTER I

THE EUCHARISTIC PRESENCE

FOR more than 1895 years the races that successively peopled Syria have regarded devotion to the Holy Eucharist as the principal means of divine worship and the chief channel of divine grace. For many centuries the Holy Eucharist was everywhere the great mystery of faith and the object not only of fear and of love but also of supreme adoration. Then the "Reformers" came and for more than 300 years this view of Our Lord's institution has been rejected by them with an energy and perseverance which it is difficult to exaggerate. Altars of sacrifice were broken or condemned to the vilest uses. The doctrine of Holy Mass was called "a blasphemous fable and dangerous deceit" whilst the worship of Our Lord beneath the sacramental veils was termed idolatry. Death was the punishment inflicted on Catholic priests for the celebration of Mass whilst social preferment and even civil liberty were denied those who failed to re-

pudiate it. Thus the belief in the Holy Eucharist became a test of loyalty to the true faith. And until recently a solemn abjuration of this ancient Catholic doctrine was required in England when the crown is placed on the head of the ruler of the nation.

It is evident, then, that whichever of these views is embraced, a history of this rite, even a partial history professedly restricted to one country, ought to be full of interest and instruction. If the non-Catholic view be correct, it will be a history of idolatry and consequent corruption in morals: if, on the other hand, the Catholic doctrine be true, it will be the history of God's fidelity to His promises, His watchful Providence over His Church and His gracious dealings with men. As I maintain the latter theory to be true, I intend to write many pages dealing with the mutual love of the Creator and His creatures, though we may meet some foul blots of man's ingratitude.

It is such a history, from the Catholic point of view, which I have attempted in the present work, and the purpose of this chapter is to explain the principles which have presided over the composition of the former.

When non-Catholic views of the Eucharist were put forth in writing in the 16th century they led to many learned answers in which texts of Scripture and sayings of the Fathers were discussed with necessary yet wearisome minuteness and reiteration. With such discussions I am not con-

cerned in this work. Men have begun to turn their eyes to history and they have found in it a commentary written by the hand of God on His own revelation. I am far from saying that the historical method does not admit of more than one reading nor am I commending historical commentary to the exclusion of scriptural or patristic. I merely say that to study a doctrine in its results is a favorite method in modern times, and I will not conceal the fact that it is one full of interest and delight to myself. The writers of the 16th century to whom I am referring, occasionally, though seldom, make use of arguments drawn from history. Their use of this method seemed then as revolutionary as questioning the existence of the sun in the heavens. In their ignorance they knew not whether to appeal to the testimony of the senses of living men, to the effects of light and heat on agriculture or to the records of science or history. The doctrine of the Church on the Holy Eucharist untrue! Why, it was the doctrine of the Scriptures, the doctrine of the Fathers, the doctrine of all ages! If it were untrue, then all ages had been monstrously deceived and the Christian Church had failed. At first an effort was made by the innovators to disguise this tremendous consequence. The Church was merely freed from a Babylonish captivity suffered at the hands of the Pope of Rome. So spoke Luther. But by degrees men grew bolder, and the theologians of Queen Elizabeth, in the crudest language they could find, claimed that they were trying to

free the Church of their forefathers from an apostate and idolatrous condition.

As the Jews railed against Our Lord without heeding His appeals to His life and works, so these men attacked the Church without heeding her appeal. When Catholics quoted Our Lord's promises to His Church, the Protestant Reformers replied by quoting prophecies of rebellion, apostasy and Antichrist. If Catholics pointed to the Church's saints, Protestants derisively pointed to sinners. There was no effort to weigh the matter calmly, to trace effects to causes and to distribute impartially praise and blame. And this is why I have said that the history of the Church, or God's commentary on His own revelation, admits of more than one reading. I do not, of course, mean that there is more than one true interpretation of facts or that the true interpretation is hard to find. I mean that there are two elements in the Church, the human and the divine, and the human element sometimes submits itself to the divine action and glorifies it while at other times it resists the operation of God, perverts or profanes His institutions and unites a high profession with unworthy practice.

There are two figures under which the divine Teacher has made known to us this mystery of good and evil. He has said that "a good tree cannot bring forth evil fruit," and that in the field of His Church weeds shall be found mixed with the wheat. Those who speak evil of the way of truth misapply these tests. They see the weeds

with which the enemy has over-sown the wheat and they attribute them to the evil nature of the field or to the hand of Him who sowed the good seed. Others, less bigoted and bitter, do not, indeed, consider the weeds the genuine product of the field, but they persist in holding—in spite of the Lord's declaration—that if the field be divine it should bear no weeds or very few. They compare the weeds that grow in this divinely hedged and planted field with those that grew in the wilderness outside and the latter they maintain to be equally plentiful and equally noxious. Thus recent history blames the Catholic Church for much of the prevalence of crime in the Middle Ages. Without having to admit or deny these facts I reply that Our Lord's field is known neither by the absence nor by the fewness of the weeds but by the quality of the grain. Such a harvest of sanctity as it has produced was not gathered from seed sown by the hand of man. Hence we must not be scandalized if we find weeds in the Church's field of a peculiarly loathsome sort.

As Our Lord was set for the fall as well as for the resurrection of many so the Blessed Sacrament is death to the wicked no less than life to the good. It is certain, for this reason, that there are phases of wickedness in Catholic countries, arising from the abuse of this sacrament, which are not to be found where abandonment of faith and loss of the priesthood have made this kind of sacrilege impossible. We read in the Acts of the Apostles how, as a consequence of the lively

faith and daily communions of the first Christians, these early followers of Christ were fruitful in every kind of good work. Yet this beautiful description is followed by the awful history of Ananias and Saphira who, tempted by Satan to lie to the Holy Ghost, plotted to defraud the Church. It can hardly be rash to attribute this terrible fall, in the midst of such examples of virtue and in the presence of countless miracles, to the blinding effects of sacrilegious communions, when we read St. Paul's warning to the Corinthians: "He that eateth the Flesh of the Son of God and drinketh His precious Blood unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord. Therefore are there many infirm and weak among you, and many asleep."

Could we, then, read aright the history of the Church in any land, we should be filled with awe at the terrible judgment of God for graces neglected and holy things profaned, as well as with joy and gratitude for graces bearing fruit in sanctity and salvation.

The history of the Blessed Sacrament is, however, mainly a secret one. Though it is the fountain-head of the life of the Church, yet, the waters of life are conveyed from it by hidden channels, and life and growth, even when visible in their results, are too gradual and complicated to be observed by human eyes. Air and sunshine, water and soil, are all necessary for the plant. Yet who will trace the tender green of the leaves, the brilliant hues

of the flowers or the delicious fragrance of both to their component elements and analyze the process of their transformation? So, in the garden of the Church, prayer and preaching, sacrament and worship, pastoral vigilance and fraternal union, joy and suffering, all work together to produce the flowers of sanctity; and among all these influences the most universal and efficient is unquestionably the Holy Mass. However, it would be, in many cases, a rash attempt to assign a special trait of sanctity or this or that heroic act to its operation. I shall not, therefore, venture further than to record some works of piety which had for their explicit object this sacred mystery or such effects as can without mistake be traced to it.

I might have called my treatise a basket of fragments, for the history of the Blessed Sacrament reminds one of the multiplication of the loaves related in the Gospel. "When He had commanded the multitude to sit down on the grass, He took the five loaves and two fishes, and looking up to heaven He blessed and brake and gave the loaves to His disciples, and the disciples gave to the multitude. And they did all eat and were filled. And they took up what remained twelve full baskets of fragments." This miracle is emblematical of the great sacramental banquet which has been going on for ages, and at which so many nations have seated in the unity of the Catholic Church. "For we, being many, are one head, one body, all that partake of the one Bread."

St. Mark tells us that the multitude sat down in ranks by hundreds and fifties. In the following pages I will not attempt to write the history of all who have partaken of the great sacramental banquet, but of one group only, namely that which has feasted in Syria. As one who has shared in the feast, who has eaten and been satisfied, I will help to gather up the broken fragments which tell of the wondrous miracle. May He who said, "Gather up the fragments that remain, lest they be lost," accept the basket or handful which I offer to His glory, as a token of my gratitude, love and adoration!

CHAPTER II

JUDAISM A TRUE FIGURE OF CHRISTIANITY

THERE is no doubt that Haron was a High Priest for the whole congregation of the Jews, and with him were seventy ancients. "Gather unto Me," said the Lord to Moses, "seventy men of the ancients of Israel, whom thou knowest to be ancients and masters of the people." (Num. ch. 11, v. 16.) After the death of Haron and these seventy ancients, the Haronic priesthood did not die with them, for from Haron until the coming of Christ the Jews were never without a High Priest. Even in the days of our Lord's Passion there was Cai-phas, a High Priest, who gave counsel to the Jews "that it was expedient that one man should die for the people." (John ch. 18, v. 13-14.) We know, too, that this High Priest rent his garments "when morning came," and "all the chief priests and ancients of the people took counsel against Jesus that they might put Him to death." (Matt. ch. 27, v. 1.) This action of the High Priest showed clearly that the Old Church of the Jews had ceased to exist.

Therefore, as it was before Christ, so it is after Him, from St. Peter until Pius XI, at all times a

High Priest and seventy ancients (i.e., the Pope and the Cardinals). These successors of St. Peter were at all times and without interruption legally elected.

There is no shadow of doubt that our Lord appointed St. Peter not only chief of the common people but of all Christians—bishops, priests and laity. Three times Jesus asked Simon Peter and his successors through him: “Simon, son of Jouna, lovest thou Me?” Three times did Simon answer, “Yea, Lord, you know that I love You.” Then Jesus said to Simon Peter three times: “Feed My lambs, feed My sheep, and feed My rams.” Thus did the Lord clearly show that He appointed Peter chief of people, priests and prelates who were “all of one kind of flock.” (John Chap. 21, v. 15–17.)

And with St. Peter we must all say, “Lord, to whom shall we go?

And Thou hast the words of eternal life.” (John ch. 6, v. 69.)

And the Lord said: “Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat, but I have prayed for thee, that thy faith fail not; and thou, being once converted, confirm thy brethren.” (Luke ch. 22, v. 31–32.)

CHAPTER III

JESUS IS "FOREVER" KING OF PEACE (MALKIZADEK) IN THE BLESSED SACRAMENT

WE adore Our Divine Lord present in the Most Blessed Sacrament. Gratefully bowing before Him, the great God of heaven and earth, we worship Him as our Creator on whom we depend for life, and as our Redeemer who by His Passion and death brought us salvation. We thank Him with all our hearts for these wonderful favours, and for the multitude of graces which He constantly grants us. Realizing that without His gift of faith to us we should be only as the dumb beasts who know not their benefactor, we humbly pour out our hearts in thanksgiving for this unspeakable gift. By it, we realize His Real Presence on our altars. By it, we know that He is our loving King and we are the favoured subjects of His Kingdom. Blessed are we in the faith that makes us realize this, for Christ was not always so acknowledged. "He was in the world, and the world was made by Him and the world knew Him not."

When the fulness of time had come on the world, and God's love for man drew Him to earth,

He was known only to the elect. So far had even His chosen people wandered from Him that, had He openly manifested Himself to men, they would not have recognized Him. Four hundred years had passed since Malachias, the last of the prophets, had upbraided the Jews for their infidelity. "For, from the days of your fathers you have departed from my ordinances, and have not kept them: return to Me, and I will return to you, saith the Lord of hosts. And you have said: 'Wherein shall we return?' " (Malachias ch. 3, v. 7.)

In those days Israel had suffered many vicissitudes. After the death of Alexander the Great, 323 B.C., the long and bloody series of wars with the Kings of Syria kept the Jewish people for nearly two hundred years in an almost constant state of upheaval. The narrative of those eventful years in the Books of Machabees makes a thrilling tale. The sacrilegious Antiochus, who seems, in his profanation of the Temple and his merciless slaughter of the faithful, to have been the prototype of all modern religious persecutors, was the first of the long list of rapacious tyrants against whom the valiant Judas Machabeus and his brothers waged successful war in defense of their religious and political freedom.

At last, 140 B.C., Jewish independence was established with the aid of the Romans. But, as often happens, the latter took advantage of the internecine strife among the Jewish allies and thus became the masters of Israel through Pompey's conquest of Jerusalem in 62 B.C. All Jew-

ish territory became a vassal state of Rome and out of this conquest came the supremacy of the Herods in Israel. In 40 B.C. Herod was confirmed King of Judea by Augustus Caesar. Herod made his throne more secure against interference from the legitimists by killing off all the remaining members of the family of the Machabees.

As a natural consequence of these foreign and domestic wars the administration of the Jewish religion suffered severe and drastic changes. Herod, to appease the Jews, rebuilt the Temple of Zorobabel but its magnificence was only a hollow reflection of the sacredness that had departed from Israel with the destruction of Solomon's edifice. The Ark of the Covenant no longer rested in the Holy of Holies. The Shechina, the representation of God's glory and protection of Israel, was absent. No more did the High Priest possess the Urim and Thummim, the precious stones through which God's will was divined. The priesthood had become debased, and the office of High Priest was only a political appointment from Rome. The Sanhedrim, made up of seventy-one members selected from the former High Priests, scribes and heads of priestly families, was the sole authority.

The people worshipped in their synagogues and offered with a half-hearted perfunctoriness the prescribed sacrifices. The devout Jews mourned the state of Israel, but were helpless against the politico-religious power of the synagogue which held supreme power. The Scribes had taken the

place of the prophets and even of the priesthood, and had seized the function of teaching all knowledge. With hair-splitting casuistry and absurd observances they had overridden the Law, and they had distorted God's ordinances by their subtleties and legal entanglements. Their proud, overbearing attitude fomented hatred and discord among the Jews. They, too, established the learned class of the Pharisees, the predominant popular party, who stood for nationalism, the rigid enforcement of the rabbinical traditions against the Sadducees, who advocated free-thought and materialism. Besides the leading bodies that divided the nation of the Jews there were innumerable groups who followed their private judgment in interpreting the Law, were bitterly opposed to both Sadducees and Pharisees and resented their haughty usurpation of power.

This sad state of disorder makes a woful commentary on the high destiny of the people of Israel. That destiny they deliberately abandoned. "He came unto His own and His own received Him not." But long before that abandonment they had lost, as a nation, their appreciation of their high estate. It is difficult to see how this could be, since all their history, from the calling of Abraham, showed clearly God's purpose in treating them as a people apart and specially favored. All their feasts, and especially the Passover and the Feast of Tabernacles were meant to keep before them their election as the vehicle of the Messiah (Meshiha), the Saviour of the

world. The psalms that formed the solemn Hallel sung at these feasts were explicit confession of faith and hope in the Messiah (Meshiha). The sacred words of the prophets telling of God's promise to the chosen people and their part in its fulfilment were familiar to all. The Israelites, also, knew well the sacred books wherein is shown forth in plainest words the portrait of the Messiah (Meshiha), with His genealogy, birthplace and mission. The sacred text tells that He is to be born of a virgin, in Bethlehem, of the tribe of Juda, and of the House of David whose Lord He is, as well as Son, because He is the Son of God. He shall be announced by a forerunner and shall preach in Galilee. His own people shall misunderstand, persecute and slay Him but He shall rise again from the dead after having saved the world from sin and He shall establish an eternal kingdom over all nations.

Nothing, it seems to us, could be plainer. Yet the masters of Israel read into all this a meaning of their own. For the person of the Messiah (Meshiha) they substituted their nation and appropriated to themselves the Messianic prophecies. It was very specious and very flattering to themselves to explain away in this manner the sufferings with which they had been afflicted for their transgressions. Crushed as they were under the heel of Rome, it was very soothing to their vanity to look for a day of triumph in a resurrection of their former glory. This, they dreamed, would come about through a mighty captain who

would summon a great army which, with invincible strength, would free them from their oppressors. Such a one would be a Messiah (Meshiha) worthy of Israel's past. Such would be a Saviour worth hoping for and praying for.

What place was there amongst these mad dreamers for the great and loving God who was to empty Himself, taking the form of a servant, and who was to make Himself humble and obedient unto death, even unto the death of the cross? What part with these fierce zealots had He of whom the Psalmist said: "I am a worm and no man; the reproach of men and the outcast of the people?" (Ps. No. 21, v. 7.) What greetings could the Man of Sorrows hope for from men whose feverish unrest sought only a panoplied Messiah (Meshiha)? Long and thorough must be the teaching that would make them know their true King and the real meaning of His Kingdom. Few in number and choice in spirit were the souls to whom this wondrous secret would be grateful.

And so the world, listening eagerly for the roll of drums and the thrill call of trumpets that were to bring earthly triumph and glory to Israel, and knowing nothing of the Messiah (Meshiha) the Son of God, resting as a new-born Babe in His Mother's arms in a stable on the hillside above Bethlehem, went on its way. Of all this world only Mary and her faithful spouse, St. Joseph, knew that the Expected of Ages had come on earth to set up His kingdom of love. Israel, whose saints and prophets had waited, watched

and prayed, did not know that its salvation had arrived.

God's angels made merry at the wondrous sight and through their gladness the heavens resounded with hymns of praise. Where, however, were the men for whom He had left His heavenly home? What hymns of greeting had they for their Saviour? To the angels it must have seemed a sorry welcome for their King. Surely if men knew what wonders God had wrought for them they would flock about the Babe. The angels flew over Bethlehem and sang their hymns of glory to God and peace on earth to men of good will. But Bethlehem had other things to occupy it. The great multitude that had gathered there for registration was busy with its own affairs. The angels' song fell on deaf ears.

But "there were in the same country shepherds watching, and keeping the night watches over their flocks." Simple-minded souls these, out under the stars. Here, at least were souls attuned to God's melody. Here there was nothing to disturb their meditative quiet or deaden the angelic voices save the deep breathing of the tired, sleeping sheep. "And behold an angel of the Lord stood by them, and the brightness of God shone about them: and they feared with a great fear. And the Angel said to them: "Fear not, for behold I bring you good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David. And this shall be a sign unto you.

You shall find the Infant wrapped in swaddling-clothes and laid in a manger!" And suddenly there was with the angel a multitude of the heavenly army, praising God and saying: "Glory to God in the highest; and on earth, peace to men of good will." And it came to pass, after the angels departed from them into Heaven, the shepherds said one to another: "Let us go over to Bethlehem, and let us see this word that has come to pass, which the Lord showed to us."

Thus did God first manifest Himself to these pure-minded men who lived their simple lives in the open, unstained by the city's guile. In the weeks that followed, those who "heard and wondered at those things told them by the shepherds" came and saw the Child and His Mother. But the golden light, the rustle of the angels' wings or the heavenly melody they did not see. They saw only a beautiful Lady and her lovely Babe, and they went their way as they had come. They saw, as many see, the wondrous miracle of the sunset, and uninspired by what they witnessed, they turned their steps to the sights of the city's streets.

Thus, the first forty days of Our Lord's stay on earth passed without any striking happening save the Circumcision and His naming with the ineffable name given Him by the Angel Gabriel, a name which has become sacred to us all. Then, that the Law might be obeyed, the Holy Family traveled the three hours' journey to Jerusalem for His presentation in the Temple. Never did

earthly King travel so humbly to his palace as did Our Lord and King on His first visit to the hallowed spot where generations had prayed and offered sacrifice to Him. The Queen-Mother, cloaked and veiled, held Him securely in her arms as the honored ass that bore them was guided by St. Joseph over the hilly roads among the unknowing throngs. Through the crowds that gathered about the traders' tents in the Hinnon valley, and across the Tyropean lowlands that separated the lower city from the upper, the little party passed into the city.

Ascending the steep road that had been newly paved by Herod with broad white stones, they reached the outer porch of the Temple. As they passed through the four rows of gigantic pillars that formed the colonnade of the Royal Porch, they saw, mounting tier on tier, the glorious structure of the Temple yet unfinished after forty-six years' work of reconstruction. Crossing the Court of the Gentiles they went through the Gate of the First-Born into the Priests' Court, where they presented the Divine Babe and made their modest offering of two turtle doves which St. Joseph had purchased at the stalls outside the gates.

High above the little group rose the pinnacles and golden dome of the Temple in which the Holy of Holies was void of its treasures while God Himself, unnoticed and unknown, was held in the arms of His Mother. Close at hand was the chamber Gazith in which the ministers on duty assem-

bled for prayer. To and fro on their various duties the priests and levites crossed the courtyard. Scribes and Pharisees in flowing robes strutted among the crowds. All were there for some religious reason,—to manifest in some way their worship of God. Little they thought that the beautiful Child they glanced at in passing was the God in whose honor the smoke was rolling up from the altar of sacrifice.

Of all the thousands gathered in the Temple and its courts that day, two only knew Him. One was Simeon, “just and devout, waiting for the consolation of Israel; and the Holy Ghost was in him, that he should not see death before he had seen the Christ of the Lord. And he came by the spirit into the Temple.” (Luke ch. 2, v. 25–27.) The other was Anna, a widow, eighty-four years old, “who departed not from the Temple, by fastings and prayers serving night and day. Now she at the same hour coming in confessed to the Lord; and spoke of Him to all that looked for the redemption of Israel.” (Luke ch. 2, v. 37–38.) Great joy filled the hearts of these two whose faith and hope and love had won for them God’s grace to know the Babe as their Saviour and King. The worldly-minded about them, who understood not, must have been very much diverted by the transports of these two old persons, for their enthusiasm and excited talk of the Child being the Christ, the Lord and Redeemer of Israel, seemed too absurd to be taken seriously.

And so God’s favor which had garnered the

shepherds in the valley and the devout couple in the Temple as the first fruits of His Kingdom on earth reached beyond Israel, and in the Far East, among the Gentiles, found souls worthy of His boon. The Magi, absorbed in their deeply religious life, were unspotted by mundane thoughts or deeds. Versed in the Judaic traditions and living close to God, their souls sensitive to things spiritual, read the message of God in the wonderful star that greeted their study of the heavens. Eagerly, as Isaias had foretold, they left their homes and country to follow the star into distant Judea. "The Gentiles," said that prophet, "shall walk in thy light and kings in the brightness of Thy rising." (Is. ch. 9, v. 3.) God rewarded their ready faith and brought them to the feet of the Babe, in whom they saw their God and King.

With all the glory of Oriental splendor that impressed even Herod, they came taking their train of camels and servants to the humble house in Bethlehem. "And entering into the house they found the Child with Mary, His Mother, and falling down they adored Him. And opening their treasures, they offered Him gifts: gold, frankincense and myrrh." (Matt. ch. 2, v. 11.) Fulfilled, too, was the prophecy of David the King: "the kings of Tharsis and the islands shall offer presents; the kings of the Arabians and of Saba shall bring gifts." (Ps. No. 71, v. 10.)

Thus Jesus Christ, Our King, made His debut on earth. The three groups to whom He mani-

fested Himself—the shepherds, the kings and the devout Simeon and Anna—were different in every respect but the virtue that made them God's choice. "Blessed are the clean of heart, for they shall see God."

Many centuries before, Malachias, the prophet, had sung: "Behold, the Lord, the Ruler is come; and a kingdom in His hand, and power and dominion." The King, indeed, had come but His crowning was not yet. Before He could mount His throne on Calvary He needs must travel a long and weary way. In the strongholds of His Kingdom, the hearts of men, many enemies held their court. Strong men these and armed, who trusted in their armor and were in possession. Pride, ambition, love of place, hatred, jealousy, envy and anger and their faithful retainers held strong positions and had to be dislodged before the rightful King could enter into His own. Not only those who walked the earth in His day must be recalled to their allegiance, but all in ages to come serving under rebel banners.

And so, over the centuries, has come the vision of Christ the King in the village of Nazareth, living the humble life of a workman. That vision has heartened the multitude of the earth's toilers and made them content to bear with resignation the burdens of their lives. The life of obscurity of the great God of heaven and earth also taught men the futility of earthly honors. And that proper emphasis might be given to this message the Lord spent, not a few but thirty years in this hidden life of labor, prayer and obedience. Thus

did He lay during those long years the foundations of His Kingdom. Thus did He transmit to us the obvious lesson that only on a broad and deep structure of humility can we hope to build His Kingdom in our hearts, for, as He said, "The Kingdom of God is within you."

All the ruin that blackened the world had come from the pride of the first man when he became the victim of the wiles of the angel who had lost his estate through pride. From possession, luxury and ease Adam and his descendants tottered and fell into the slough of misery. Therefore, our Divine Lord, the new Adam, chose to live most of the years of His life on earth in a contrasting poverty and toil. From triumph Adam went forth into disgrace and defeat, his kingdom lost and ruined. On the contrary, from the humble years of Nazareth, Our Lord and King went forth to triumph and glory in His everlasting Kingdom.

As gently as the soft breezes that come down from the mountains to refresh and sweeten the feverish valley, as modestly as the cool waters of the woodland spring, the beginning of the mighty river rushing to the sea, glide through the grass and ferns, as noiselessly as the first rays of the sun piercing the darkness of night in the day's dawning, did Our Lord slip into the active life of the world. His entry among men had none of the dramatics with which His forerunner, the Baptist, had appeared. Quietly and alone He made the journey from Nazareth until on the third day He crossed the ford of the Jordan where the main

road ran to Jericho. Here, unknown, He mingled with the great crowd assembled to hear the preaching of John.

From the bank of the Jordan stretched the bleak expanse of the desert of Judea, and above the latter rose the steep sides of the cold, gray hills, torn and cut by mighty precipices. The wildness of this scene was a fitting setting for the Baptist robed in his camel's hair cloak held round his waist by a leathern girdle. Wild, too, were the violent gestures of his arms bronzed by exposure, while from out the mat of his long hair and beard blazed eyes aglow with missionary zeal.

For many days he had stood thus on the fringe of his desert home, and his words had cut to the heart the great crowds "of Judea and all of Jerusalem" that had come out of curiosity to see and hear him. Many of these had heeded his words, "and were baptized by him in the river Jordan, confessing their sins." Many thought him to be the expected Messiah (Meshiha), but he clearly defined his office. No, he was not the Christ, nor Elias, nor one of the prophets, for he said: "I am the voice of one crying in the wilderness, make straight the way of the Lord, as said the prophet Isaias." (John ch. 1, v. 23.) Therefore, this was his message: "Do penance for the Kingdom of Heaven is at hand." (Matt. ch. 3, v. 2.)

Then suddenly his voice faltered and the words are stilled on his lips. Before him, seeking Baptism, was a tall, handsome Figure, whose luminous eyes pierced his soul. John understood. His heart leaped for joy as he stammered in his humil-

ity, "I ought to be baptized by Thee, and comest Thou to me?" (Matt. ch. 3, v. 14.)

With what reverence and love the Baptist poured the water on that sacred Head, as he and the Saviour stood together in the river. "And Jesus, being baptized, forthwith came out of the water: and lo, the heavens were opened to Him and He saw the spirit of God descending as a dove, and coming upon Him. And behold a voice from heaven, saying: This is My beloved Son in whom I am well pleased." (Matt. ch. 3, v. 16, 17.) How John was thrilled at this vision. The kingdom he had announced was proclaimed on earth by the Triune God. "He must increase and I must decrease, my joy is fulfilled," he said. No more did he preach his mission of preparation, though he continued to give testimony to Our Lord. And thus the silver moon that lighted with reflected rays the hours of night is lost to sight in the brightness of our day.

Our Lord, publicly approved and proclaimed by God the Father and the Holy Ghost, made an immediate preparation for His public life by a forty days' retreat of fasting and prayer in the desert. Not abruptly, but by such a transition would He pass from the sweet seclusion of Nazareth and the holy company of His Mother, St. Joseph and the simple-minded villagers into the world of vicious, sullen sinners with whom He must associate for three years.

"And the next day John saw Jesus coming to him, and he saith: 'Behold the Lamb of God, behold Him who taketh away the sins of the world.

I saw the spirit coming down, as a dove from heaven and He remained upon Him. And I saw, and I gave testimony, that this is the Son of God.' And the next day again John stood, and two of his disciples. And beholding Jesus walking he saith: 'Behold the Lamb of God!' And the two disciples heard him speak, and they followed Jesus.'" (John ch. 1, v. 36.)

It was necessary that Christ the King should invite courtiers to accompany Him in His journeys. As His first adorers had been taken from the poor and lowly, so He chose His personal attendants from the poor fishermen whose simple faith was an assurance of their loyalty. At the Baptist's words Andrew and John felt the grace of their vocation. Shyly they turned to Our Lord as He walked by the Jordan. His kindly greeting won them at once, and the day spent in His company left them His devoted admirers. "We have found the Messiah (Meshiha)" cried Andrew joyfully to his brother Peter who quickly joined the ranks of the little company. Then came Philip obeying the summons of the Master, "Follow Me." And then again came Nathanael (whom we call Bartholomew) to offer his allegiance in the words, "Rabbi, Thou art the Son of God, Thou art the King of Israel," for he had "found Him of whom Moses and the prophets did write." To each of these Our Lord spoke a special, gracious message that bound them to Him. With these and other devoted disciples the Saviour was ready to begin His work of education.

Utterly different were Our Lord and His mission from the picture of the expected Redeemer the Jews had painted for themselves. It was, therefore, necessary for Him to secure the interest of this people by "signs and wonders." A succession of miracles (beginning with Cana of Galilee) and of healings attracted the attention of all and brought great crowds to follow Him. Lest, however, He should be considered only a wonder-worker and His authority be likened to that of the prophets of the Old Law, Our Lord, at the close of the first year, proclaimed His divinity. (John ch. 5, v. 19-30.) From then, to the end, He clearly set forth His mission on earth.

In the Sermon on the Mount He announced the new Gospel of love and forgiveness so disconcerting to His hearers. Again and again He proclaimed Himself God and proved He was the Author of stupendous works such as raising the dead to life, stilling the tempest ("the winds and the sea obey Him") and miraculously feeding the multitudes in the desert. In plain words, and in parables and similitudes, He described the Kingdom of Peace He had come to establish. He put to shame His critics and enemies who "sought to ensnare Him in His speech," in language that was understood by all, for "Never did man speak as this man speaketh." He uttered prophecies whose fulfilment in the years to come would confirm faith in Him and confound all unbelief.

Thus, living on the alms of the people, "having not where to lay His head," the three years went by in wearisome traveling through Judea and Sa-

maria. Dark clouds of hate and suspicion rolled about Him, but Thabor and Capharnaum, and the proud declaration, "Before Abraham was made, I am," were lightning flashes of His Godhead. All the while He was about His Father's business, "preaching the Gospel of the Kingdom of God," (Mark ch. 1, v. 14), not only "to the lost sheep of the house of Israel," but to all men who would people the earth in all ages.

How beautiful appears that Kingdom spread out invitingly before us with its broad expanse of fields and forest, its towering mountains and luscious valleys watered by wide, shining streams, its roads that wind like ribbons and its nooks that nestle under sheltering trees. Over the length and breadth of the Kingdom, "like the sweet smell of pine woods in the heat of a summer day," breathes the love of the King.

It was this love which brought Our King from heaven to live amongst us: "for God so loved the world as to give us His only-begotten Son, that whosoever believeth in Him, may not perish, but may have life everlasting." (John ch. 3, v. 16-15.) This same love upheld Him in His quest on earth, "for the Son of Man is come to seek and to save that which was lost." (Luke ch. 19, v. 10.) Truly, "In this we have known the love of God, because He hath lain down His life for us," (Ep. John ch. 3, v. 16), for "greater love than this no man hath, that a man lay down his life for his friends." (John ch. 15, v. 13.)

Well, then, may we call Jesus Christ, our King; King of the kingdom of love. This kingdom the

world, full of hatred, jealousy, greed and revenge, found it difficult to understand. In spite of Our Lord's constant preaching, men could not, or would not, understand and adapt themselves to so startling a condition. Plain as He was in declaring His divinity and kingship, His enemies sought to twist His words into alien meanings. Often they were successful for His doctrines were new and full of hard sayings, and "hard sayings are the test of discipleship."

Our Lord's audience, however, was more than the few thousand Jews who heard His voice, and His kingdom was wider than the little territories of Judea and Galilee. Hence, when the Scribes, Pharisees and Chief Priests succeeded in having Him made prisoner and brought before their tribunals for judgment He did not hesitate to declare Himself. The High Priest Caiphas was spokesman for the whole Jewish nation when he asked Our Lord in the judgment hall: "Art Thou the Christ, the Son of the Blessed God?" And Jesus said to him and to the Jewish nation, "I am. And you shall see the Son of Man sitting on the right hand of the power of God, and coming with the clouds of heaven." (Matt. ch. 26, v. 64.) And Jesus proclaimed Himself not only to the Sanhedrin, the highest assembly to the Jews, but to men of every race and age. When Pilate asked Our Lord, "Art Thou a King then?" the former spoke in the name of the whole world. And the answer of Jesus was: "Thou sayest that I am a King. For this was I born, and for this came I into the world." (John ch. 18, v. 37.)

This definite statement, as well as the explanation, "My Kingdom is not of this world," was addressed not only to the bewildered Roman but to all mankind in every age.

On the morrow our King, the Son of God, was crowned on the throne of Calvary, and His reign began. "It is consummated," for He had established His Kingdom and given mankind every opportunity to possess it. Swiftly went His heralds to the ends of the earth to proclaim this Kingdom. And thus till the end of time will they proclaim it as the heritage of every generation. "And I, if I be lifted up, will draw all things to Me," He said. In fulfilment of that prophecy He is lifted up on His altars in every land and age. They, whom He draws by His grace, tender an obeisance of love to Him, their King.

Every morning, Holy Mass is Bethlehem, with His Holy Mother, St. Joseph and the adoring angels to greet Him at His coming. The world without, all unknowing and uncaring, goes on about its affairs, while before Him at Holy Mass kneel the faithful, the shepherds of His Kingdom, summoned by the angels of their faith. With hearts full of love they offer Him their adoration, praise and thanksgiving, and by their presence make reparation for the neglect of these who love not. Strengthened and refreshed they go out to their daily toil. To Him come, also, wise men like the Magi of old guided by the star of truth. They have made a long journey and have suffered much, but, happy and content in finding Him at last, they kneel before Him and offer Him their richest gifts.

CHAPTER IV

THE EUCHARISTIC TREASURE

It was on Holy Thursday, the eve of His death, that the institution of the Holy Eucharist took place. Then Jesus sat down and the twelve apostles with Him, to eat the Phasseh (Paschal lamb). While they were at the table He took bread, blessed it, broke it and gave it to them saying, "Take ye and eat. This is My Body." And taking the chalice, in which there was wine, He blessed it and gave it to His disciples saying: "Drink ye all of This, for This is My Blood. Do this as often as you shall do it for a commemoration of Me." (I Cor. ch. 11, v. 23-26.)

In this hidden life of Christ it was granted only to a few chosen souls to intimately know the Lord. His holy Mother and His foster father knew Him; and the family of St. Elizabeth knew Him; and the relatives and friends of the shepherds who went to adore Him in the stable of Bethlehem knew Him. But with the exception of those pious persons Our Lord was unknown to the world at large. Yet the greater number of the Jews believed in the future Messias (Meshiha) and desired to see Him. They entertained the

idea of a promised Redeemer but they looked no further.

It is now as in the days when the Master walked the lands of Israel. We Catholics believe that the Blessed Sacrament is the true Body and Blood, Soul and Divinity of Our Lord Jesus Christ under the appearance of bread and wine. Yes; we all believe in the Real Presence but do we thoroughly realize it? Days pass by without our thinking of its presence in the world. Indeed, many, perhaps, who would not dream of missing Sunday Mass, are actuated, not so much by the desire of coming into the presence of the Holy Eucharist and assisting at its Sacrifice, as by mere habit of obedience to the Church, or fear of becoming guilty of mortal sin. Not that I deprecate for one moment either of these motives. What I wish to emphasize is that if we realize what we profess to believe we should need no Church command or fear of sin to make us hear Mass.

The many who wish they had lived at the time of Our Lord should realize that they are much more favored by living today. This is much more the time of Our Lord than when He walked the earth in His visible humanity. Then He was corporally present in but one place at a time, and, comparatively speaking, only a small number were blessed with the sight of His divine countenance. But now, in every place where His word is preached, He Himself abides, not in figure but in reality. Many of us live quite close to a church. We, perhaps, pass it daily on our walks, or as

we go to and from our work. Do we seriously think of this privilege? Do we realize that He Himself is there as truly present as He was in the Holy Land twenty centuries ago? Do we realize that the same pierced hands are waiting there to bless us, the same gentle eyes to gaze upon us and the same adorable Heart to plead with us and love us for the slightest sign or recognition of love?

Oh! If Catholics realized what they believe, would it be possible to go into a church at any time and find it empty? Would people, aye, and good people, too who go regularly to their duties, and, perhaps, daily hear Mass, pass and repass churches without seeing or feeling the necessity of entering, if only for a moment? Alas, people will cheerfully undergo endless pain and fatigue making pilgrimages to holy places, and yet they will not turn down the next street to visit Him from whom these places derive their holiness! Truly we "have eyes and we cannot see, ears and we cannot hear." I am also afraid that we have understandings and we cannot understand!

Perhaps somebody will object that in His sacramental life Our Lord does not speak to and console him as He would have done in His home at Nazareth. This very objection proves how little knowledge and experience he has of the Holy Eucharist. God Himself has said: "Come to Me, all ye that labor and are burdened, and I will refresh you;" and none can go to the Blessed Sacrament with faith, earnestness and, above all, with

love, without experiencing the infallibility of that divine promise. Let us go to the altar when we are in grief, and at the feet of Jesus we shall find resignation if not consolation. Let us go to the Blessed Sacrament when beset with worries, doubts and discouragement, and in the silence of the sanctuary we shall remember that near is a faithful Friend, One who said: "Behold I am with you all days, even to the consummation of the world." Let us go to the Holy Eucharist simply out of love, and oh! what a divine peace shall be ours, a peace calculated to fill our souls to overflowing with a sense of His awful, yet most gentle, presence.

The Saviour instituted this sacrament that He might be the companion of our earthly pilgrimage, our food at the Holy Table and the victim offered to God in the Holy Sacrifice of the Mass. Hence arise for us three new obligations towards Our Lord in the Holy Eucharist. We should visit Him, assist at Mass, and receive Communion. Of these I will speak in order.

When Jesus Christ told His disciples that He was about to leave them in order to return to His Father He said to them at the same time that He would not leave them orphans. (John ch. 14, v. 28.) Thus while depriving them of His sensible presence He promised to be with them in another manner even to the consummation of the world. Now, what our Divine Master promised His disciples He also promised us, and this pledge He fulfils by abiding in the Holy Eucharist. It is

there that, concealed beneath the Sacred Species, yet ever glorious, eternal, majestic as He is at the right hand of His heavenly Father, Our Lord remains with us constantly to listen to and receive our prayers. It is in this sacrament that He causes us to enjoy His presence, and permits us to live in familiar intercourse with Him. Here Jesus repeats to us what He formerly said to His disciples: "Behold I am with you all days, even to the consummation of the world." (Matt. ch. 28, v. 20.) He is with us, indeed, not for a day, a month or a year, but until the end of time. As long as there remains on earth a single soul to visit Him, to love Him, to receive Him, he will remain in the Eucharist!

In days of yore the nations of the earth deemed the Jewish people happy because the Ark of the Covenant accompanied the hosts of Israel. But far more blessed are we today. Figures and shadows have yielded to the reality, and the Lord is with us in very deed. The God of heaven has become the guest of man upon earth. Jesus has made Himself our fellow-citizen, our brother, in a word, the companion of our life on earth. For this intimate contact with us, "the Son of God," in the words of St. Gregory, "traversed space. . . . He came down from heaven to enter the womb of Mary; from her virginal womb He passed to the manger, and from the manger to the Cross; from the Cross to the Altar." And yet how we forget Him who thus remembered us!

CHAPTER V

JERUSALEM:¹ THE HOLIEST CITY

THROUGH the discoveries made in 1923 on Mount Ophel, the southern spur of Mount Moriah (God will provide a victim for a holocaust) the foundation of the city walls of Jerusalem in the time of Abraham was laid bare. The King of that time was Malkizadek whom the royal Psalmist pointed out as the type of our own High Priest, the Son of God. In the well-known psalm sung at Vespers on all Sundays and feast days the Heavenly Father says: "Thou art a priest forever according to the order of Melkizadek." This king was at the same time a high priest after the manner of the patriarchs. His priesthood and headship, the priesthood and headship of Abraham, Isaac and Jacob, would naturally have descended to Juda, the fourth son of Jacob because Ruben through wrong-doing lost his right as the first-born. Next to him came Simon and Levi but they both lost their rights by killing the inhabitants of Shechim. Then Juda, from whom came David, became a first-born. From

¹ Ariel (Kariatel, City of God.) Salem, Moriah (Mor-yerah: Lord will see), Iebus, Zion, Urashlim (or Jerusalem, Ur which means furnace), and Al-Kouds, in the present day.

David came Jesus Christ who was the expected First-born.

Associated with Malkizadek is the most obvious memory of the Holy Eucharist. When Abraham had returned with his nephew, Lot, his family and the Sodomites whom he, with 318 armed servants, had released from robber Kings, Malkizadek offered up a sacrifice of bread and wine. This peace offering of Malkizadek in which the offerer partook of the sacred meal signified the pure sacrifice of Holy Mass in which those may share who are at peace with God. The water of this sacrifice of the Old Law needed for the bread and wine was, most likely, drawn from the only living fountain near Jerusalem which runs under Ophel and is now called "The Lady Mary's spring." This, too, has its significance, for at the offertory of the Mass, when the priest mixes water with wine, he mentions wine as the type of Our Lord's divinity and water as signifying His humanity. Accordingly we may say that as Our Lady's spring contributed the water to Malkizadek's symbolical sacrifice so our Lady gave to Our Lord and to His Sacrifice the material part of His humanity.

The low-lying hill of Ophel was a suitable place for the symbolical offering of Malkizadek when compared with the summit of high-towering Zion, the site of the institution of the lasting and sublime Eucharistic sacrifice. From the latter scene flowed a sacrificial stream through Jerusalem, then through the mountains and plains of

Palestine and finally over all the world. Today the offering of that sacrifice knows no cessation from the rising to the setting of the sun. Mount Zion also overshadows Moriah, the mountain of the Jewish temple, and thus, as St. Paul points out in his Epistle to the Hebrews, is symbolic of the superiority of the priesthood of Malkizadek when compared with that of Abraham or Haron, his son. It was in recognition of this superiority that Abraham gave tithes to Malkizadek. How much more does the sacrifice and priesthood of the heavenly Malkizadek, Jesus Christ, surpass in dignity and holiness the Jewish priesthood with its imperfect liturgy. For even the twelve holy loaves of proposition were merely bread and derived whatever dignity they had from their presence in the sanctuary; on the other hand, the consecrated Host is the living Body of the Son of God, holier than any living creature. Yea, it is even more holy than the holiest angels who bow before It in real adoration and not merely in a symbolical way as did their guilt representations before the Ark of the Covenant in the Holy of Holies of Solomon's temple.

Referring again to Abraham's attitude towards Malkizadek we are compelled to say that the holy Patriarch in this respect furnishes an excellent example of a true and practical worshipper. He had just returned from a voluntary but arduous, dangerous and therefore meritorious work of mercy, namely the delivery of captives. He takes advantage of this opportunity to assist

at a sacrifice of thanksgiving for his success that he might gain therefrom new spiritual blessings. That he did not think of temporal advantage is clear from the fact that he not only renounced his recognized claim to all the goods which he had retaken, but that he did not take any temporal reward for himself or his servants. On the contrary he gave from his own property the tithes to Malkizadek that he might gain all the more spiritual advantages through the sacrificial meal and priestly blessing of the noted High Priest.

It was some years after the historical sacrifice of Malkizadek that Abraham came to Mount Moriah with his son Isaac, a servant, and an ass. He left the servant and the animal in the valley and climbed to the highest rock on Mount Moriah. His son Isaac carried a bundle of firewood in preparation for a sacrifice and Abraham himself brought a sword and pot with live coals. Reaching the summit Isaac said: "Father, behold here fire and wood; where is the victim for the holocaust?" Even then Abraham dared not tell him that he was to be sacrificed, but said: "God will Himself provide a victim for a holocaust." Abraham did not then expect that his son would be spared; much less did he then realize that the heavenly Father would provide in His own Son a victim on the hill of Calvary for the salvation of the whole world.

When at the last moment Abraham's hand had been stayed by an angel he saw in a hedge of briers a ram tied fast by the horns, he took him

and offered him instead of his own son, Isaac. This again conveys to us a fundamental truth about our Eucharistic Sacrifice. In the Mass the Son of God is substituted for us and for our gifts of bread and wine, and He offers Himself on our behalf. Yet though God Himself supplies the victim, we must not be satisfied with merely supplying the bread and wine. We should also add the full spirit of sacrifice and worship, namely our readiness to honor and adore God, whatever the rest may be. It was only after Abraham had shown that spirit that he received the greatest and most solemn of all promises, viz., that through him all the nations of the earth should be blessed. This meant that the Saviour of the world should descend from him.

It is then clear that if we wish to receive the fullest blessing through the Eucharistic Sacrifice we must not approach It with a desire that our will be done, but with readiness to know, accept and carry out the will of God in so far as it is manifested to us. Do we not often pray in a spirit, which, when put in words, would mean, "Not thy will, but mine be done"? Unless we stand before the altar of our Eucharistic High Priest with a longing for the strength and grace which we need to accept crosses from God or to oppose our nature in accordance with God's will, we shall not fulfill our principal duty of glorifying God, nor reap the full benefit which flows from Holy Mass on those endowed with the spirit of Abraham on Mount Moriah. Our loss is all the greater be-

cause our oblation does not merely represent the most perfect Victim, as did the Old Testament offerings, but contains Him, the Lamb of God, in whom the Father is well pleased. Thus can we in the highest degree worship the Father who cannot refuse the pleading of the Son. Of this the Church reminds us when after the consecration she makes the priest ask Almighty God to vouchsafe to accept this our sacrifice as He accepted that of the Patriarch Abraham and of the high priest Malkizadek. The sacrifice of Abraham was highly acceptable to the Lord because it manifested such unselfish devotion and supreme homage towards the Creator. In Malkizadek the Almighty saw and approved the future, eternal priesthood of the Incarnate Word.

CHAPTER VI

THE SUPREMACY OF JESUS

IN the first chapter of his Epistle to the Colossians St. Paul declares in the most impressive language the supremacy of Jesus Christ, the Son of God. To the Son are ascribed successively the manifestations of the invisible God, the leadership amongst all beings in heaven and on earth, the support of all creatures and absolute pre-eminence in all things as Head of the Church, which is His Body. In the words of the apostle He "is the image of the invisible God, the first-born of every creature: for in Him were all things created in heaven and on earth, visible and invisible, whether thrones or dominations or principalities or powers, all things were created by Him and in Him. And He was before all and by Him all things exist. And He is the head of the body, the Church, who is the beginning, the first-born from the dead; that in all things He may hold the primacy."

The Son is "the image of the invisible God." This is His function, to body forth and manifest the unseen and ineffable Godhead. Here the allusion is not so much to the Incarnation and Christ's revelation of God in the flesh as to the realization and unification of the divine nature

in the Logos who in the beginning was with God and was God. Being "the image of the invisible God," He is therefore before all creatures or as the inadequate, laboring speech of the apostle expresses it, "the first-born of every creature." As the image of the invisible God, He is the Creator, giving being and life to all creatures celestial and terrestrial. Hence "He is before all, and by Him all things exist." And so by the triumph of His Incarnation and His Love over sin and death He becomes the head of the resultant spiritual creation, the Church which He has wrought out of the chaos of a sinful race.

The thought of the apostle has an elevation to which it is difficult for us to rise. He is no way hampered as most thinkers are by the merely historical aspect of Christ and redemption. The appearance of Christ in time does not hide from his eye the eternal significance and grandeur of Christ's divine nature. The Jesus of Nazareth who, as the Messiah, draws to Himself the faith and allegiance of His followers, is revealed to the apostle's mind as the Word, whose glory was veiled for a time in the Messiah (Meshiha) but who, by the Ascension, has re-entered the state in which He dwelt before the world began. What He was before the period of His humiliation, He is again, with a new power and an added relation to humanity. Before, He was the Creator; now, He is the Prince of salvation and the Head and Lord of a new humanity. He has now ascended to the right hand of the Majesty in the

heavens, and subject no longer to death or any limitation as when He walked the land of Israel, He has resumed His timeless mode of existence. Henceforth, He is not only the Son of Mary, but the ever-living, ever-present Lord of the ages, ruling the world from the throne of heaven, and completing through the mediation of the Holy Ghost His great work of salvation.

On earth is the Church, the body of His believing followers. He is in heaven guiding, teaching and perfecting His Church through her visible head on earth, the Pope. Yet earth, the sphere of the Church, and heaven, the sphere of His presence and glory, are not separated by space. In the heavenly state Christ is yet in His Church, the Author and Object of its faith, the Life of its life, the Lord of its activity and the norm and mould of its character. The Church is His body; He is the Church's Head. As the head rules the body by inspiring and sustaining it, by producing and determining its activity and by being the seat of life, so Christ is all to the Church.

Looked at in the light of its relation to Christ's lordship, the Church is an absolute monarchy, finding in Him its final and sufficient law. Looked at in the light of its relation to men, the Church is the "Republic of God," in which all are brethren but subject to ecclesiastical superiors. Looked at in the light of Christ's purpose in the world, it is His body and instrument bearing in its bosom the resources and fulfilling in its work the impulses of His loving heart. Its guide of conduct

is the infallible decree of him whom Christ, its everliving Head, has constituted the head of the Church. And so Christ is the spring of the Church's activity, the goal of its inspiration and the mould of its life.

Thus from whatever point of view we consider the relations of Christ to His Church, we witness fresh illustrations of His supremacy. This pre-eminence is not merely arbitrary and formal; it is vital and essential. Neither is it temporal but eternal. It is not supremacy of a sovereign only, but the supremacy of a Head in which redeemed humanity finds its unity, law and life. To Christ, then, as the "image of the invisible God," the creator of "all things in heaven and on earth, visible or invisible," "who is before all and by whom all things exist," "who is the beginning and the first-born from the dead," let praise forever be given by the Church, "because in Him it hath well pleased the Father that fullness should dwell."

In the early Church of Jerusalem, under the title "The Breaking of Bread," the reception of the most Holy Sacrament is mentioned as a daily practice. Speaking of this practice we believe it of interest to say something about the word *Mass*. This term comes from the old Latin term *meza*, or the Spanish word *mesa* (table), because at the Last Supper and long afterwards, the Church, after the manner of Our Lord in the Coenaculum, used a table (*mensa*) instead of an altar. And so, the breaking of the bread in the celebra-

tion of Mass is, as we have seen, both a copy of Our Lord's action and a reminder of His words of institution, "taking bread, He blessed and broke." . . . This rite, in accordance with the wish of Jesus, was always associated with the Mass from the very infancy of the Church. The very name, indeed, by which the Mass was known in early days was "The Breaking of Bread." The name familiar to us, the Holy Eucharist (i.e. thanksgiving or praise) which finds its origin in the solemn chant of the Preface, is undoubtedly the best expression for the Breaking of Bread. This name conveys to us in the most perfect way the great truth that this is not only the most holy of sacraments but the foremost sacrifice of the New Testament instituted for the principal end of every sacrifice—the worship and glory of God. The name, also suggests that the graces it conveys to us as a sacrament come to us through the channel of the sacrifice and are chiefly intended to make us more fit for participation in this most perfect act of worship, for rendering praise to God through a holy life and for sharing more perfectly in the glorification of God in heaven.

In no other spot in the world are we so forcibly reminded of this central idea of sacrifice as by the historical rock in the temple area of Jerusalem now enclosed by the famous mosque and crowned by its wonderful cupola. Here we have the place where Abraham was on the point of sacrificing Isaac, his beloved son of promise, with the truly sacrificial sentiment of doing God's will at any cost, and thus acknowledging His supreme domin-

ion over our goods, our bodies, our lives and above all, our wills. On the same spot there stood in the time of the Crusaders the high altar of the Knights of the Temple on which the promised Messias (Meshiha), the Son of God,—as Man, a descendant of Abraham—offered Himself as priest of the order of Malkizadek in the Holy Eucharist as a victim of the New Covenant. The fact that this holy spot was used, at times, for such vastly different kinds of sacrifice, alone suffices to make it deeply interesting. However there is added interest in the fact that between the two periods mentioned the holy rock bearing the altar outside the temple was for centuries—from the dedication of Solomon's temple until the destruction of Jerusalem,—the daily scene of various Old Testament sacrifices, of which each kind was in a different way a type and shadow of the one great sacrifice to come through the Messias (Meshiha).

Now in all these varieties of sacrifices ordained by God Himself through Moses there was a common central idea. Even the sin and peace offerings, of which we will treat later on, expressed the primary purpose of each sacrifice, the worship and glory of God. This purpose was indicated by the divine ordinances that in all animal sacrifices the blood was poured out at the foot of the altar whilst on the altar the burning of fat was necessary.

Whilst the idea of God's exclusive worship and adoration was emphasized by the offering of the blood and the fat as the foremost object even of

the sacrifices of atonement, petition and praise, it was the sole purpose of the highest kind of sacrifice, the holocaust or "whole-burnt offering." In the peace sacrifice the clean eatable parts were either wholly or partly eaten by the offerer whilst in the sin sacrifice they were usually partly given to the priests and partly to the party for whom the sacrifice was offered. On the other hand, in the case of holocausts, all the clean parts were burnt on the altar for God's glory. This was not done, as some have suggested, to destroy them, but as St. Thomas teaches, to prepare them in a human way for God himself and to send them up to Him in the form of a sweet-scented odor, which, humanly speaking, is somewhat akin to God's own spiritual nature.

The importance of God's worship through the most perfect kind of sacrifice was still more emphasized by the Law. This Law strictly prescribed, every day, morning and evening holocausts, whilst it ordered other sacrifices only for special occasions. Could Almighty God in the Old Testament have laid more stress on the truth that His adoration is the chief purpose of religion in general and of the sacrifice in particular, than by providing so many daily morning and evening sacrifices for hundreds of years on that altar which stood on the sacred rock of Moriah? And in our own days the same lesson is enforced by the fact that there is no hour of the day or night when the Eucharistic Sacrifice is not offered somewhere on earth.

The huge number of the ancient sacrifices also reminds us that God's glory is infinite and that it can neither be sufficiently appreciated by human minds nor adequately acknowledged by means of the symbolical sacrifices of animals. Besides the prophets symbolically cried out daily for the promised higher priesthood, signified by Malki-zadek (The Messias) and for the "Lamb of God" who alone could be the all sufficient holocaust for God's claim on the worship due His Infinite Majesty. As each of the animals was but a shadow of that perfect Victim, none fully foreshadows His sublime qualities; however, the holy doctors find in each animal some likeness of the great Divine Victim. They see in the rams His character as leader of the Christian flock, and in the young bulls, with strong necks and horns, His power to perform the great work of our redemption, to bear the heavy yoke of obedience and triumphantly to overcome His enemies. In the lambs they see Him as the meek and humble of heart who did not open His mouth when He was shorn of all honor and led to the cruel slaughter. The doves they understand to signify His sublime purity, which even His enemies could not deny when challenged. Of the usual ingredients of animal sacrifices salt marked Him out as the divine Wisdom, oil suggested the innumerable graces of the holy sacraments flowing from the sacrifice of the Cross, and incense symbolized the pleasure which His acts of worship gave to the heavenly Father, That the offering of bread

and wine were symbols of His future Eucharistic Sacrifice needs no elaborate proof.

The victims, prescribed for the sacrifices on the rock of Moriah, were not only symbols of the Divine Victim, but also substitutes for the offerers, and hence the intention and disposition necessary for the priests were likewise necessary for the individual worshipper and the chosen people as a whole. In the first place, each victim had to be without any blemish. This qualification was meant to impress those partaking of the sacrifice, even by mere assistance, of the necessary purity of heart and soul. This purity was also symbolized by the legal purity of the body which formed such an important chapter in the ceremonial law of the Jews. The unblemished state of the victims selected for holocausts gave to them, as it were, a position of superiority over that of other animals. This sense of their dignity, if they were rational creatures and had their choice, would have forced them to prefer to be sacrificed by God on the altar than to be slaughtered as common food for man. This qualification of the victims was, furthermore, meant to instruct the faithful that there is no work more worthy or honorable for any creature than the spending of strength and time in giving glory to God. What is thus emphasized is nothing less than the exclusive and most honorable occupation of the heavenly citizens who offer their constant canticles of praise in union with the immortal Lamb on the heavenly altar.

CHAPTER VII

THE SCRIPTURAL GENEALOGY OF MALKIZADEK AND CHRIST

WITHOUT any shadow of doubt, the book which with reason we call the Holy Scripture, because the finger of God is in it, is in its entirety, the best book in the world. Considering it, even from the purely historical standpoint we must admit that like other reliable histories it provides us with essential information. Let me illustrate my point. The Book of Genesis is written not to let us know what happened to the generations of Cain and his sons or to the other sons and daughters of Adam, Seth, Enos, Cainan and many others. The main object of Genesis is to give us the succession of the first-borns, by birth or by right from the first Adam to the second Adam, the expected Messiah (Meshiha). Hence it does not consider minor details such as Cain's wife, the time and place of Cain's death and the fate of the other children of Adam, Seth, Enos and others.

Turning to the question of our faith in the scripture message, we assert that we must believe without a shadow of doubt that Genesis,

Exodus, Leviticus, Numbers, Deuteronomy and the Prophet's book from Isaias until Malachias were inspired by God, because God Himself dictated them almost word by word. Hence we must believe that everything contained in them came from God.

The other books such as Ruth, Kings, Esdras, Tobias, Judith, Esther, Job, Machabees and others we must believe that the events they record are facts as real as those of the histories of Nero, Alexander the Great, Napoleon or the World War. The Church has ever maintained that all the books of holy Bible are inspired by God and are historically correct even though at times their history may be conveyed to us in metaphorical language. One could, for instance, narrate the story of the World War under the symbols of a struggle between the Lion, the Eagle, the Cock, the Bear and the Ewe Lamb respectively representing Britain, Germany, France, Russia and Belgium. Such an account, in spite of its metaphorical dress, would be real history. And so the Church, discussing the creation of man and his fall, maintains that the things therein recorded belong to the realm of fact and not of fiction. And the Church maintains this attitude because God Himself is the Author of Holy Scripture. The divine and human authors do not share the production of the book in the sense that one half of it is God's and the other half is man's. God is the primary agent

and He uses man, a free agent, as His instrument. Such instruments were Moses, Isaias, Matthew and others. The primary authorship of God does not, however, prevent the various human agents having different styles.

Speaking of the Bible as a history suggests to us a discussion of tradition and its value where real history is not available. There is no doubt that tradition in the absence of historical material provides very reliable information about ages that are past. Suppose America of today had no historical data and no communication with any foreign country. We could through Irish, French, English, Italian, Syrian or Greek tradition find out a good deal about the early history of these peoples in the old world. In like manner tradition gives us much information about peoples of biblical interest.

Of happenings before the flood there is an unbroken tradition. Tradition gives us essential information about Adam, the father of mankind. We know that in him mankind found its beginning for in the Syrian language all nations are called "Adameen," (children of Adam), and "Haiaween," (children of Hawa, (Eve) mother of all the living). The following information also comes to us through tradition. Adam, the first man, who lived nine hundred and thirty (930) years, lived fifty-six (56) years with Lameck, Noah's father. Noah lived with his father, Lameck, five hundred and ninety-five (595) years

and he (Noah) lived with his grandfather, Matushalah, six hundred (600) years. As Matushalah lived with Adam two hundred and forty-three (243) years, and as Noah lived six hundred (600) years before the flood and three hundred and fifty (350) years after the flood, there is no doubt at all that Noah and his sons, Sem, Haam, and Jafet who lived a long time with Matushalah and Lameck could convey much important information to their children's children about events before the flood. Now Noah, Sem, Haam and Jafet lived with Abraham and hence they could tell him about happenings both before and after the flood. This is so because when Noah died Abraham was fifty-eight (58) years old for the latter was born two hundred and ninety-two (292) years after the flood. Now when Noah died three hundred and fifty (350) years after the flood Abraham was fifty-eight (58) years old and hence, without doubt, saw or heard his multi-great grandfather Noah at least once.

Furthermore, Sem was in a position to give valuable information to Abraham. The former was three hundred and ninety (390) years old when Abraham was born and since Abraham lived to the age of one hundred and seventy-five (175) their added ages were five hundred and sixty-five (565) years. Now Sem lived thirty-five (35) years after the death of Abraham and hence if we add thirty-five (35) to five hundred and sixty-five (565) we find that Sem, son of Noah, lived for six hundred (600) years. In other words

Sem lived for ninety-eight (98) years before the flood and for five hundred and two (502) years after the flood. This proves that Sem lived for thirty-five (35) years after the death of Abraham, for the latter died four hundred and sixty-seven (467) years after the flood whilst Sem died five hundred and two (502) years after the flood. This Sem, whose title was Malkizadek (King of justice) was a true figure of Jesus Christ, the new Malkizadek (King of peace or Holy King).

Speaking of the new Malkizadek reminds us of the fact that there are many who poorly understand Holy Scripture. It was to this misunderstanding that Christ referred when He said: "To you (the apostles) alone it is given to know the mysteries of the Kingdom of Heaven, but to the others it is not given. Therefore do I speak to them in parables, because seeing, they see not, and hearing, they hear not, and neither do they understand." (Luke ch. 8, v. 10.) The object of much of this misunderstanding is Malkizadek and his priesthood. To explain the priesthood of Christ we should endeavor to understand the priesthood of Malkizadek.

"Thou art a priest, a high priest forever." To whom is this prophecy directed but to that Messiah (Meshiha) appointed and anointed priest from the beginning? He was, and He is, and He shall be High Priest forever. Why this is so is not difficult to understand for all the Patriarchs and Prophets have thrown much light on the subject. Isaias shows clearly that He is to be born

of a Virgin and even tells of the family from which He is to come. "Hear, O House of David, is it a small thing for you that God shall give a sign: Behold! a Virgin shall conceive and bear a Son, and His name shall be called Emmanuel. (Isa. ch. 7, v. 14.) He is true God and true Man, because He shall eat butter and honey. (Isaiah ch. 7, v. 15.)" Zacharias exclaimed: "Rejoice ye, O daughter of Zion, behold thy King will come to thee, just and a Saviour, weak and humble of heart, riding upon the colt of an ass." (Zach. ch. 9, v. 9.) Of Him David said: "They pierced My hands, My feet and they numbered all My bones." (Ps. No. 21, v. 17-18.) There are other such prophecies to show that Christ is the expected Messiah (Mashiah) but it is only in the phrase "according to the order of Malkiadik" that we encounter a difficulty.

The words "according to the order" mean that Christ is appointed priest in just the same way that Malkiadik received his appointment, and we know from Genesis that Malkiadik was the priest of the Most High God. (Gen. 14, v. 18.) The better to understand this problem we must realize the threefold qualifications of a priest. A priest had to be a man who was lawfully ordained to offer sacrifices to Almighty God. Now Malkiadik, King of Salem, was not only a priest but a high priest. He was ordained by the order of God (as I will show later), and he offered sacrifices to God (bread and wine). There is no doubt that he was a man and died and there-

fore has disappeared from this earth. Malkizadek, perhaps, offered other sacrifices of animals or birds as Noah did, but this is not mentioned in Holy Scripture, for, as already stated, the object of Genesis is not to give detailed history but merely an account of the first-borns by direct line from Adam until Christ. Hence, as I will show, it gives us a list of the first-borns by birth or by right of the first-born, without interruption, from Adam until Christ, from the first Adam until the second Adam who is Jesus Christ.

CHAPTER VIII

WHO WAS MALKIZADEK?

WE begin our answer to this question by seeking some light on a passage from the Old and New Testaments. St. Paul says "This Malkizadek was the King of Salem, priest of the Most High God, who met Abraham returning from the slaughter of the four kings, and blessed him (to whom Abraham divided the tithes of all) who first, indeed, by interpretation is king of justice, king of peace; without father, without mother, without genealogy, having neither beginning of days nor end of life, but likened unto the Son of God (who) continueth a Priest forever." (Heb. ch. 7, v. 1-3.) St. Paul commenting on this passage, asks us "to consider how great this man is, to whom also Abraham, the patriarch, gave tithes out of the principal things." (Heb. ch. 7, v. 4.)

On another occasion St. Paul, writing to the Hebrews when they were disputing amongst themselves about the change of sacrifice, refers to Malkizadek. According to the Old Law, the Jews offered animals as sacrifices to God, but according to the New Law they offer bread and wine. At this time he tried to convince them

that Jesus was not the first one to offer sacrifice under the two forms, but that Malkizadek, the high priest of the Most High God, offered bread and wine to the Lord in sacrificial manner about two thousand (2000) years before Christ. For this purpose he quoted for them this passage from Genesis: "Malkizadek, the King of Salem, bringing forth bread and wine, for he was the priest of the Most High God, blessed Abraham." (Gen. ch. 14, v. 18.) Again St. Paul writing to the Hebrews about Malkizadek says: It is difficult for you to understand this wonderful man of whom we have much to say, because you are unlearned and unstable. For, whereas for the time you ought to be masters, you have need to be taught again the first elements of the words of God; and you have become such as have need of milk, and not of strong meat. For everyone that is a partaker of milk, is unskilful in the word of justice; for he is a little child. But strong meat is for the perfect; for those who, by custom, have their sense exercised in the discernment of good and evil. (Heb. ch. 5, ver. 12, 13 and 14.)

Let us examine some of the expressions that occur in these extracts from Scripture. The saying, "without father, without mother," can not of course be interpreted in a literal sense, because Malkizadek was a man, was King of Salem, was High Priest of the Almighty God and saw, met and blessed Abraham. The expression "without genealogy" likewise can not be taken literally, because he could not be a man if he had no father or

mother and ancestors. If Jesus Christ, the Son of God, to be a man was obliged to have a Mother, it was surely necessary for Malkizadek, a man and not a spirit, to have parents. The saying "having neither beginning of days nor end of life" must likewise be interpreted in a symbolical sense, for again how could a king, a priest and a true man have no beginning and no end of days? Where on the earth does he now exist if he had no end of days? If the Son of God, when He became Man, had a beginning, how could Malkizadek be without beginning of days nor end of life?

It is not, however, hard for those who study assiduously and with faith, to understand and solve this problem. Two words, contained in the original Aramaic text, would serve to solve the difficulty. Here is the Aramaic text: "For this Malkizadek was King of Salem, which means King of Justice and Peace, but no mention is made of his father and mother" and so on. St. Paul therefore spoke the truth when he related the fact as it is written in Genesis, chapter 14, verse 18. His quotation is confined, however, to the words "But Malkizadek, the King of Salem, bringing forth bread and wine, for he was the priest of the Most High God." Moses, in this chapter and verse, did not say anything about Malkizadek's father or mother. Hence the exact translation of St. Paul's words in his letter to the Hebrews in keeping with the Aramaic text should be as follows: "This Malkizadek is the

King of Salem, prelate of the Most High God, who met Abraham returning from the slaughter of the kings and blessed him. To him Abraham gave the tithes of all he had. His name means the pious or King of Salem (King of Peace). Neither his father nor his mother nor the beginning of his days nor the end of his life is mentioned.” (He refers to that same passage in Genesis (i.e. ch. 14, v. 18) in which Moses did not say anything about his genealogy.) “But he was a type of the Son of God whose priesthood continueth forever.”

The Son of God here is likened to Malkizadek because of his kind of consecration. Jesus Christ continues not only as a Priest but as a King and High Priest forever. But since Malkizadek died about four thousand years ago he is not, like the Son of God, a priest forever as many maintain. And seeing that Malkizadek existed, what need was there to establish another kind of Haronaic priesthood before the Messiah (Meshiha) came. For if the priesthood of Malkizadek were to continue forever what need was there for the priesthood of Jesus Christ forever? Hence we believe that our High Priest forever and our King for eternity is Our Lord Jesus Christ, although Malkizadek, King of Salem, was a true man, a true figure and an image of the Son of God.

CHAPTER IX

THE PRIESTHOOD OF MALKIZADEK

WE will begin our discussion of the priesthood of Malkizadek by producing here an extract from the writings of St. Paul. "Thou art a priest forever according to the order of Malkizadek." (Heb. ch. 7, v. 17.) Consider how great this man was, to whom Abraham, the patriarch gave tithes out of the principal things.

In dealing with this passage we again remind our readers that when history is lacking we must resort to reasonable traditions and customs. Here, after the consideration of three essential points, we hope easily to show the nature of the priesthood of Malkizadek. A real priest must be a man, must be ordained by God's authority and must offer sacrifices to Almighty God, the Author and Master of everything. By the application of these qualifications we can solve our problem. Malkizadek was a real man, a governor (King of Salem) and was ordained, as I will show afterwards, a priest by God Himself to offer sacrifices to Him.

To prove that Malkizadek had these qualifications of a priest we will proceed to discuss the priesthood of Cain and Abel and show that they

were truly priests, offered sacrifices and were the first to offer sacrifices. Were Cain and Abel true priests? Yes. By birthright Cain¹ became a

¹ The first-born and the first-born of the first-born in the direct line were appointed priests and kings as was Malkizadek. But any other kind of first-born in the indirect line was not allowed to be a priest and lawfully offer sacrifice. This law was in force from the beginning till the time of Jacob, or, in other words, till the days of the Levitic priesthood which was instituted by God Himself when he ordered Moses to substitute the Levitic priesthood for the priesthood that was the right of first-borns of direct line. Accordingly He prescribed that the parents of every first-born opening the womb should offer for him, in case they were rich, a lamb of a year old for a holocaust and, if they were poor, two pigeons or two pairs of turtle doves. (Leviticus ch. 12, v. 6.) Hence, when the Blessed Virgin, on the occasion of her Purification, forty days after the birth of Christ, presented her Child in the temple of Jerusalem, she offered for Him, in accordance with the law, two pigeons, because she was poor.

We will now have recourse to another example to prove the supremacy of the priesthood of Malkizadek. It was customary during the life of the oldest first-born for the first-borns to have no right to act as king and high priest as happened in the case of Abraham and his first-born predecessors, namely, Thare, Nahoor, Sarug, Reu, Phaleg, Heber, Sale and Arphaxad (first-born of Sem, first-born of Noah).

Now Abraham, Isaac and Jacob were called patriarchs during the administration of the High Priest who at that time was Sem because Noah, when Abraham was passing by Salem, was dead and then Sem took his place as king and high priest. This was so because Abraham was born two hundred and ninety-two (292) years after the flood and Noah died three hundred and fifty (350) years after the flood. Now if we subtract 292 from 350 the time from the birth of Abraham till the death of Noah was fifty-eight (58) years. This proves that Abraham when he returned victorious from the slaughter of the four kings and passed by Jerusalem was about ninety years of age whilst Sem was high priest and King of Salem (Jerusalem), in the place of his father, Noah.

Now the first high priest after Abel was Seth. Seth died fourteen (14) years before Noah was born. Now Seth's death occurred, one thousand and forty-two (1042) years after the creation and six hundred and fourteen (614) years before the flood. (The first-borns after Seth were Enos, Cainan, Mahlael, Yared, Henoch, Mathusala. While the first-born rules the other first-borns, they have no jurisdiction to officiate as priests and kings. The exception was Abraham, who was commended by God to offer as sacrifice his son, Isaac.) Then Mathusala succeeded Seth because he was a first-born and older than Lamech. But Lamech died five years before the flood and Mathusala died in the same

priest, but he was wicked. As a result he lost his right.

After him Abel, who was a priest by the right of the first-born, succeeded his brother, Cain. Cain later slew Abel. After Abel, Seth (Sheet) became a priest by right of birth. In like manner Esau, first-born of Isaac, Ruben, first-born of Jacob and Eliab, first-born of Isai (Iassa) lost their respective birthrights and as a result Jacob took the place of Esau, Juda displaced Ruben, David displaced Eliab, and so forth.

The duty of the first-born was not only to offer sacrifice but to rule as king as did Malkizadek. Now the word Malkizadek is not a proper name but a title (just king), just as Pope of Rome is a title of Pius XI. The true name of this great man to whom the patriarch or Archbishop Abraham offered tithes was Sem, first-born of Noah, (by right of birth) because in the Old Law as in the New Law the man who offered tribute to another was inferior to the object of his tribute.

Now how did Abraham become a priest if not by right of the first-born? After him came Isaac by right of birth, because Ismael was the first-born but was rejected by God. After Isaac came Jacob, Juda, David and Christ.

We will now briefly summarize this chapter. The true name of Malkizadek, son of Noah, was Sem who died five hundred and two (502) years

year of the flood. Hence Noah succeeded Mathusala. After Noah came Sem: after him came Isaac because Abraham died during the lifetime of Sem. Isaac was succeeded by Jacob, Juda, David and Christ respectively.

after the flood and was ninety-eight (98) years old when the flood came. Thus he lived six hundred (600) years. Sem, who lived with his father, Noah, three hundred and fifty (350) years after the flood, lived one hundred and fifty-two (152) years after Noah's death and died thirty-five (35) years after Abraham's death. Then Isaac became a high priest and ruler. This brings us to Abraham who offered to Malkizadek (Sem) because he was the high priest of the Most High God. The latter received his priesthood from Almighty God Himself just as Jesus did. Hence nobody can deny that Sem was the first-born of Noah who was a high priest and who, after coming out of the Ark, offered sacrifices to God. "And Noah built an altar unto the Lord and taking of all cattle and fowls that were clean, offered holocausts upon the altar." (Gen. ch. 8, v. 20.) Now Sem was a true priest by right of birth according to the Old Law. In like manner Our Lord Jesus Christ, the first-born, the Messias (Mashiha) or anointed by God according to the order of Malkizadek, and not according to the order of Haron, was a true priest because Haron became a priest by the imposition of hands and not by right of birth as was the case with Abel, Seth, Noah, Sem (Malkizadek), Abraham, Isaac, Jacob, Juda—David and Christ. Therefore, Malkizadek was a true priest according to the Old Law and had the right to be a king and to rule as a king. In like manner Jesus Christ was a true Priest and a true King by birth through the unbroken

direct line of first-borns from Seth to Himself. Such was the Old Law as David said: "This is the law of Adam." (II Kings ch. 7, v. 19.)

Malkizadek and Haron, too, were real men and truly consecrated high priests by Almighty God. Malkizadek was a priest by the right of the first-born, and Haron was one through the imposition of the hands of Moses by the order of God Himself. God, in His secret wisdom, substituted this priesthood of Haron for that of the first-born when He gave this order to Moses: "Thou shalt anoint Haron and his sons, and shalt sanctify them that they may fulfill the office of priesthood unto Me." (Exod. ch. 30, v. 30.) Furthermore he said: "This oil of unction shall be holy unto Me throughout your generations. (Exod. ch. 30, v. 31.)

The priesthood of Haron and of his sons, instituted instead of the priesthood of the first-born, was symbolic of the Christian priesthood which replaced both priesthoods of the Old Law. This proves that the common object of these three priesthoods was the service of God. However, the Christian priesthood is not by right of birth as Malkizadek's was but according to the order of Haron by the imposition of hands.

CHAPTER X

THE MESSIAS (MESHIHA)

By reason of His Divinity the Messiah (Meshiha) is the Son of God and as Man is Son of the Blessed Virgin Mary, daughter of St. (Yuwakim) Joachim, of the royal family of David, and of St. Anne of the family of Aaron (Haron). He was, therefore, true God and true Man. Hence we have the words of the Apostle's Creed: "Credo in unum Deum, Patrem Omnipotentem, Creatorem Coeli et terrae. Et in Jesum Christum, Filium Dei Unigenitum, et ex Patre natum ante omnia saecula, et incarnatus est de Spiritu Sancto, ex Maria Virgine: ET HOMO FACTUS EST." And this Messiah (Meshiha) was promised by God since the fall of our first parents, Adam and Ewa (Eve), for the Lord said "I will put enmities between thee (the devil) and the woman (the Blessed Virgin) and thy seed and her Seed (Jesus Christ) and she shall crush thy head." (Gen. ch. 3, v. 15.)

The prophets, also, spoke of the coming of Christ. Jacob, about two thousand years before the coming of the Messiah (Meshiha), said: "The sceptre shall not be taken away from Judā, nor a ruler from his thigh until He

comes that is to be sent, and He shall be the expectation of nations. Tying His foal to the vineyard, and His ass to the vine, He shall wash His robe in wine and His garment in the blood of the grape.” (Gen. ch. 49, v. 10–11.) About fifteen hundred (1500) years before Christ, Moses said to his people: “The Lord, thy God, will raise up to thee a Prophet of thy nation and of thy brethren like unto me: Him thou shalt hear.” (Deut. ch. 18, v. 15.) David, the king and prophet, said about a thousand (1000) years before the advent of the Lord: “The kings of the earth stood up, and the princes met together against the Lord, and against His Christ.” (Psalm No. 2, v. 2.) It is interesting to note here how clearly this prophecy shows that the Saviour would be condemned to death by Pontius Pilate, a Roman ruler. Many more passages of the Royal Psalmist bearing on the same subject we are going to produce here. “I am appointed King by Him over Zion, the holy mountain, preaching His commandments. The Lord hath said to Me: ‘Thou art My Son, this day have I begotten Thee. Ask of me, and I will give thee the Gentiles for thy inheritance, and the utmost parts of the earth for thy possession. Thou shalt rule them with a rod of iron. . . . Kiss the Son lest at any time the Lord be angry.’” (Psalm No. 2, v. 6–12.)

“Because Thou wilt not leave my soul in hell, nor wilt Thou give Thy Holy One to see corruption.” (Psalm No. 15, v. 10.) The first part of this last quotation clearly refers to the resurrec-

tion of Jesus Christ from death. (Acts ch. 2, v. 22-32.)

“Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him, in the midst of you, as you also know: this same being delivered up, by the determinate counsel and foreknowledge of God, you by the hands of wicked men have crucified and slain. Whom God hath raised up, having loosed the sorrows of hell, as it is was impossible that he should be holden by it. For David saith concerning him: I foresaw the Lord before my face: because he is at my right hand, that I may not be moved. For this my heart hath been glad, and my tongue hath rejoiced: moreover my flesh also shall rest in hope. Because thou wilt not leave my soul in hell, nor suffer Thy Holy One to see corruption. Thou hast made known to me the ways of life: thou shalt make me full of joy with thy countenance.

Ye men, brethren, let me freely speak to you of the patriarch David; that he died, and was buried; and his sepulchre is with us to this present day. Whereas therefore he was a prophet, and knew that God hath sworn to him with an oath, that of the fruit of his loins one should sit upon his throne.

Foreseeing this, he spoke of the resurrection of Christ. For neither was he left in hell, neither did his flesh see corruption. This Jesus hath God raised again, whereof all we are witnesses.” (Acts ch. 2, v. 22-32.)

“And to shew that he raised him up from the dead, not to return now any more to corruption, he said thus: I will give you the holy things of David faithfully. And therefore, in another place also, he saith: thou shalt not suffer thy Holy One to see corruption. For David, when he had served in his generation, according to the will of God, slept and was laid unto his fathers, and saw corruption. But he whom God hath raised from the dead, saw no corruption.” (Acts ch. 13, v. 34–37.)

“For Thou hast given unto Him blessings of sweetness; Thou hast set on His head a crown of precious stones. His glory is great in Thy salvation. For Thou shalt give unto Him a blessing forever and ever.”

“Thou, O God shall make Him joyful and glad with Thy countenance. (Psalm No. 20, v. 7.) Thou hast anointed My head with oil; and My chalice which inebriateth Me, how good it is (Psalm No. 20, v. 5) and that I may dwell in the house of the Lord unto length of days.” (Psalm No. 22, v. 6.) This last quotation shows clearly the future Real Presence of Jesus Christ in the Holy Eucharist.

“O God, My God, look upon Me. Why hast Thou forsaken Me? Thou dwellest in the Holy Place, the praise of Israel. In Thee have our fathers hoped; they have hoped and Thou hast delivered them. They cried to Thee and they were saved. They trusted in Thee and were not confounded. But I am a worm and no man, the reproach of men and the outcast of the people. All that saw Me have laughed Me to scorn; they

have spoken with lips, and wagged their heads. He hoped in the Lord; let Him deliver Him; let Him save Him, seeing He delighteth in Him." (Psalm No. 21, v. 1-9.) The prophet's reference to laughter foretells the future crucifixion of Christ and the ridicule of His enemies on that occasion. The prophecy of the wagging of heads and the expressions following this prophecy were fulfilled in the passion of Jesus Christ.

"Thou art He that hast drawn Me out of the womb. I was cast upon Thee from the womb, from My Mother's womb. Thou art My God." (Psalm No. 21, v. 10-11.)

"Depart not from Me, for tribulation is very near, for there is none to help Me. Many calves have surrounded Me; fat bulls have besieged Me. They have opened their mouths against Me as a lion ravening and roaring. My strength is dried up like a potsherd, and My tongue has cleaved to My jaws, and Thou hast brought Me down into the dust of death, for many dogs have encompassed Me. The council of the malignant hath besieged Me. They have dug My hands and My feet. They have numbered all My bones. They have all looked and stared upon Me. They parted My garments amongst them; and upon My vesture they cast lots. Remove not Thy help from Me; in the midst of the Church will I praise Thee. With Thee is My praise in a great Church; I will pay My vows in the sight of them that fear Thee, for the kingdom is the Lord's; and He shall have dominion over all the nations."

(Psalm No. 21, v. 12-29.) Here the reference to the siege of the fat bulls is David's vision of the Jews besieging Jesus and taking Him to Pontius Pilate, their Roman governor. The digging of hands and feet foretells the crucifixion. The parting of garments and casting of lots were fulfilled at the crucifixion. The reference to the giving of praise in the midst of the Church is a prediction of Christ's Real Presence in the Blessed Eucharist.

"Lift up your gates, O ye princes, and be lifted up, O eternal gates: and the King of glory shall enter in. Who is this King of Glory? The Lord who is strong and mighty: the Lord mighty in battle. Who is this King of Glory? The Lord of Hosts, He is the King of glory. (Psalm No. 23, v. 7-10.) "I became a stranger to My brethren, and an alien to the sons of My mother, for the zeal of Thy house hath eaten Me up." (Psalm No. 68, v. 9-10.) Here the lifting up of the eternal gates refers to Christ ascending into heaven.

"In Thy sight they are all that afflict Me, and I looked for one that would grieve together with Me, but there was none. I looked for one that would comfort Me, and I found none. And they gave me gall for My food, and in My thirst they gave Me vinegar to drink." (Psalm No. 68, v. 21-22.) The statement that there was nobody to comfort Christ foretells His desertion by His friends at the time of His Passion. The prophecy of the thirst of Christ was fulfilled when Our

Lord cried out "I thirst" and was given vinegar to drink.

"Give to the King Thy judgment, O God, and to the King's Son Thy justice; to judge Thy people with justice, and Thy poor with judgment (Psalm No. 71, v. 1), and He shall continue with the sun and before the moon throughout all generations. He shall come down like rain upon the fleece, and as showers falling gently upon the earth. In His days shall justice spring up, and abundance of peace, till the moon be taken away. (Psalm No. 71, v. 5-7.) The kings of Tharsis and the islands shall offer presents; the kings of Arabia and of Saba shall bring gifts, and all kings of the earth shall adore Him; all nations shall serve Him." (Psalm No. 71, v. 10-11.) The prophecy of the various foreign kings who would come to adore Christ was fulfilled in the visit of the Magi who came to adore the Lord in Bethlehem.

"There shall be a firmament on the earth, on the tops of the mountains, above Libanus shall the fruit thereof be exalted. (Psalm No. 71, v. 16.) Let His name be blessed forever more, and His name continueth before the sun." (Psalm No. 71, v. 17.) It is interesting here to note that the firmament on the tops of mountains and the fruit above Libanus were realized in numerous churches established all over the valleys and slopes of Mount Lebanon.

"In Him shall all tribes of the earth be blessed; all nations shall magnify Him (Psalm No. 71, v.

17), and blessed be the name of His Majesty forever.” (Psalm No. 71, v. 17–19.) The first sentence of this prophecy is an exact reproduction of the words of God to Abraham: “All nations shall be blessed by Thee and Thy Seed.” This Seed, of course, was Jesus Christ, the Son of Man born of the Virgin Mary. These and many other prophecies of David prove that Jesus Christ was the promised Saviour of the world.

Let us now turn our attention to the prophets after Moses and David. We will begin with quotations from Isaías.

“Behold a Virgin shall conceive and bear a Son, and His name shall be called Emmanuel. He shall eat butter and honey.” (Is. ch. 7, v. 14–15.)

“For a child is born to us, and a Son is given to us, and the government is upon His shoulders, and His name shall be called Wonderful, Counsellor, God the Almighty, the Father of the World to come, the Prince of Peace (Is. ch. 9, v. 6) and He shall sit upon the throne of David, and upon his kingdom to establish it and strengthen it with judgment and with justice, from henceforth and forever.” (Is. ch. 9, v. 7.)

“There shall come forth a rod out of the root of Iassa, and a flower shall rise up of his root and the Spirit of the Lord shall rest upon Him.” (Is. ch. 11, v. 1–2.) And afterwards the prophet cried: “Send forth, O Lord, the Lamb, the Ruler of the earth, from Petra of the desert to the mount of the daughter of Zion (Is. 16, v. 1) who shall

sit upon it in truth in the Tabernacle of David.” (Is. ch. 16, v. 5.) The statement about the Lamb coming from Petra recalls the water extracted from the rock in the desert by Moses and the coming of Jesus Christ from a Virgin. The sitting of the Lamb in the Tabernacle of David on the mount of the daughter of Zion clearly points to the residence of Jesus in the Holy Eucharist upon the rock of the Tabernacle.

We now turn to Jeremias. “They shall serve the Lord their God, and David, their King, whom I will raise up to them.” (Jer. ch. 30, v. 9.)

“Thus saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel. Neither shall there be cut off from the priests and Levites a man before My face to offer holocausts and sacrifices, and to kill victims continually.” (Jer. ch. 33, v. 17–18.)

Baruch said: “God will clothe Thee with double garments of justice, and will set a crown on Thy head of everlasting honor.” (Bar. ch. 5, v. 2.) “He found out all the ways of knowledge and gave it to Jacob His servant, and to Israel, His beloved. Afterwards He was seen upon earth and conversed with men.” (Bar. ch. 3, v. 37–38.)

Michas said: “And thou, Bethlehem Ephrata, art a little one among the thousands of Juda. Out of thee shall He come forth unto Me, that is to be the Ruler in Israel; and His going forth is from the beginning, and from the days of eternity.” (Mich. ch. 5, v. 2.)

Malachias said: "Behold I send My angel, and he shall prepare the way before My face. And presently the Lord whom you seek, and the angel of the Testament whom you desire, shall come to His temple. Behold He cometh saith the Lord of Hosts." (Mal. ch. 3, v. 1.)

Zacharias said: "Sing praise and rejoice, O daughter of Zion, for behold I will come and dwell in the midst of thee, saith the Lord: Behold a Man, the Orient Is His Name shall spring up and shall build a temple to the Lord. (Za. ch. 6, v. 12.) He shall sit and rule upon His throne, and He shall be a priest upon His throne." (Za. ch. 6, v. 13.)

"Rejoice greatly, O daughter of Zion, shout for joy, O daughter of Jerusalem. Behold thy King will come to thee, the just and Saviour. He is meek and humble and riding upon an ass, and upon a colt the foal of an ass." (Zach. ch. 9, v. 9.)

The Angel Gabriel said when he appeared to St. Joseph in his sleep: "Joseph, son of David, fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost, and she shall bring forth a Son, and thou shalt call His name Jesus. For He shall save His people from their sins." (Matt. ch. 1, v. 20-21.)

The same angel said to the Blessed Virgin: "Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High; and the Lord shall give unto Him the throne of David, His father; and

He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.” (Luke ch. 1, v. 31–33.) Then Holy Scripture goes on to say: “And she brought forth her first-born Son, and wrapped Him up in swaddling clothes, and laid Him in a manger, because there was no room for them in the inn. The angel of the Lord stood by the shepherds who were watching their flocks and he said to them: ‘Fear not, for behold, I bring good tidings of great joy, that shall be to all the people. For this day is born to you a Saviour, who is Christ the Lord, in the city of David.’” (Luke ch. 2, v. 7–11.)

St. Elizabeth, “filled with the Holy Ghost . . . cried out with a loud voice, and said to the Blessed Virgin Mary: ‘Blessed art thou amongst women, and blessed is the Fruit of thy womb. What have I done to deserve that the mother of my Lord should come to me?’” (Luke ch. 1, v. 42–43.)

St. Simeon (the Old) said: “Now dost Thou dismiss in peace Thy servant, O Lord, according to Thy word, because my eyes have seen Thy salvation which Thou hast prepared before the face of all people.” (Luke ch. 2, v. 29.)

St. Matthew said: “The book of generation of Jesus Christ, the Son of David.” (Matt. ch. 1, v. 1.)

St. Mark said: “Behold I send My angel before Thy face who shall prepare the way before Thee. A voice of one crying in the desert: prepare ye the way of the Lord, make straight His paths.” (Mark ch. 1, v. 2–3.)

St. Luke said: “The Lord has raised up a Horn

of Salvation to us in the house of David, His servant, as he spoke by the mouth of his holy prophets who are from the beginning.” (Luke ch. 1, v. 69–70.)

St. John said: “In the beginning was the Word, and the Word was with God. (John ch. 1, v. 1.) The same was in the beginning with God. (John ch. 1, v. 2.) And the Word was made flesh and dwelt amongst us, and we saw His glory, the glory as it were of the only begotten of the Father, full of grace and truth. No man hath seen God at any time; the only begotten Son who is in the bosom of the Father, He hath declared Him.” (John ch. 1, v. 14–18.)

“The next day, John the Baptist saw Jesus coming to him, and he saith: ‘Behold the Lamb of God, behold Him who taketh away the sins of the world,’ and I know Him not, but He who sent me to baptize with water, said to me: ‘He upon whom thou shalt see the Spirit descending and remaining upon Him, He it is that baptizeth with the Holy Ghost.’ And I saw and I gave testimony that this is the Son of God.” (John ch. 1, v. 29.)

St. Andrew said to his brother Simon: “We have found the Messiah (Meshiha), who is, being interpreted, the Christ. And he brought him to Jesus.” (John, ch. 1, v. 41.)

St. Peter said when Christ asked him the question: “But whom do you say that I am? . . . Thou art the Christ, the Son of the living God.” Then Jesus said to Peter: Flesh and blood hath



RT. REV. JOSEPH SCHREMS, D.D.
Bishop of Cleveland
President of the Priests' Eucharistic League

not revealed it to thee, but My Father who is in Heaven. . . . No man can come to Me, unless it is given him by My Father.” “After this many of His disciples went back and walked no more with Him. Then Jesus said to the twelve: ‘Will you also go away?’ And Simon Peter answered Him: ‘Lord, to whom shall we go? Thou hast the words of eternal life. And we have believed and have known that Thou art the Christ, the Son of God!’” (John ch. 6, v. 69–70.)

The Devil also gave testimony. “Art Thou come to destroy us,” he said. “I know who Thou art, the Holy One of God.” (Mark ch. 1, v. 24.) Again “the unclean spirits when they saw Him, fell down before Him, and they cried, saying: ‘Thou art the Son of God.’” (Mark ch. 3, v. 11–12.)

God himself said: “Thou art My beloved Son: in Thee I am well pleased.” (Mark ch. 1, v. 11.) Again in the words of St. Luke: “The Holy Ghost descended in a bodily shape as a dove upon Him, and a voice came from heaven: Thou art My beloved Son, in Thee I am well pleased.” (Luke ch. 3, v. 22.)

Jesus Himself said: “Behold I come to do Thy will, O My God; sacrifices and oblations Thou didst not desire: burnt offerings Thou didst not require; then said I, ‘Behold I come, O My God, I should do Thy will: I have desired it and Thy law in the midst of My heart.’” (Ps. No. 39, v. 7–10.)

“I am the Way, the Truth and the Life. I am

the Way, because no man cometh to the Father save by Me. I am the Truth, because without Me you cannot do anything and are slaves. I am the Life, because you cannot live without Me. . . . I am the bread of life, he that eateth My Bread shall never die. I am the Bread coming from heaven; your fathers ate the Manna in the desert, but they died. I am the Manna coming down from heaven. I am the Bread that cometh from heaven, and that Bread which I shall give for the life of the world is My Flesh. He that eateth My Flesh and drinketh My Blood hath eternal life. He remaineth in Me and I in Him. 'As I live by the Father, so He that eateth Me shall live by Me, that as Thou art in Me, and I in Thee, so they may be in Us. . . . One being, as We are One, I in them and they in Me, that they may be made completely One.'

"I am the good Shepherd: the good Shepherd giveth His life for His sheep. I am the door of the sheepfold. By Me, if any man enter in, He shall be saved; and he shall go in, and go out, and shall find pastures. I have come that they may have life and may have it more abundantly."

"I am the good Shepherd. The good Shepherd giveth His life for His sheep, but the hireling who is not the shepherd, and who does not own the sheep, seeth the wolf coming and leaveth the sheep, and flieth; and the wolf catcheth and scattereth the sheep."

"As the Father knoweth Me, I know the Father; And I lay down My life for My sheep; and other

sheep I have that are not of this fold; them also I must bring and they shall hear My voice, and there shall be one fold and one Shepherd. Therefore doth the Father love Me; because I lay down My life for My sheep.”

“My sheep hear My voice; and I know them and they follow Me. And I give them life everlasting; and they shall not perish forever, and no man shall pluck them out of My hand; and no one snatch them out of the hand of My Father.” (John ch. 10, v. 27-29.)

We now bring to a close our passages proving that the Messiah (Meshiha) the Son of God, is a true Priest and King forever. The passages we have quoted are but a few of the many that could be cited for the same purpose.

CHAPTER XI

THE CHURCH OF JESUS CHRIST ACCORD- ING TO THE PROPHETS

IN the previous chapter we gave many prophetic utterances about Jesus Christ: we now proceed to give similar quotations about His Church.

When the royal prophet David, referring to the Christian church, saw in spirit the humility of our Incarnate God dwelling in the Prison of Love, he exclaimed: "I have loved, O Lord, the beauty of Thy house and the place where Thy glory dwelleth" (Psalm No. 25, v. 8).

Foreshadowed by the Manna, preserved, according to Moses, in the Ark of the Testament, he said to Haron: "Fill a gomor of Manna and let it be kept until generations to come hereafter, that they may know the bread came from heaven." (Ex. ch. 16, v. 32-34.) St. Paul referring to the same subject says: "In the Ark of the Testament was a golden pot full of Manna." (Heb. ch. 9, v. 4.)

Jeremias said: "For this saith the Lord: There shall not be cut off from David a man to sit upon the throne of the house of Israel. Neither shall there be cut off from the priests of Levi a man

before My face to offer holocausts, and burnt sacrifices, and to kill victims continually." (Jer. ch. 33, v. 17-18.)

Zacharias said: "Thus saith the Lord God of hosts: Behold a Man, the Orient is His name; and under Him shall He spring up, and shall build a church to the Lord. Yea, He shall build a church to the Lord: and He shall bear the glory and shall sit and rule upon His throne: and He shall be a priest upon His throne." (Zach. ch. 8, v. 12-13.)

Ezekiel speaking of Christ in His church said: "My feet have wandered in every mountain, and in every high hill: and My flocks were scattered upon the face of the earth, and there was none that sought them. Therefore, ye shepherds, hear the word of the Lord. As I live, for as much as My flocks have been made a spoil, and My sheep have become a prey to all the beasts of the field, because there was no shepherd, for My shepherd did not seek after My flocks. Therefore saith the Lord: behold I Myself will come and seek My sheep, and will visit them.

"As the shepherd visiteth his flock in the day when he shall be in midst of his sheep that were scattered, so will I visit My sheep and will deliver them out of places where they have been scattered in the cloudy and dark day. I will feed them in the most fruitful pastures, and their pastures shall be in the high mountain of Israel. There shall they rest on the green grass, and be fed upon fat pastures upon the mountain of Is-

rael. I will feed My sheep, and I will cause them to lie down, saith the Lord.

“I will set up one shepherd over them, and he shall feed them. My servant David (the Christ), He shall feed them, and He shall be their shepherd. And I the Lord will be their God: and My servant David shall be in the midst of them: the Lord has spoken it.

“And I will make a covenant of peace with them; and they that dwell in the wilderness shall sleep secure in the forests; and they shall know that I, the Lord their God, am with them, and that they are My people, the house of Israel. And you, My flocks, the flocks of My pasture, are men; and I am the Lord, your God, saith the Lord God.” (Ez. ch. 34, v. 5-31.) The third and second last paragraphs contain clear references to the presence of Christ in the Holy Eucharist.

Coming to the New Testament we find important references to the church of Christ.

St. Luke said: “And the Angel said to her: Fear not Mary, for thou hast found grace with God. Behold thou shalt conceive in thy womb, and shalt bring forth a Son, and thou shalt call His name Jesus. He shall be great, and shall be called the Son of God, the Most High; and the Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob forever. And His Kingdom there (in the Catholic Church) shall have no end.” (Luke ch. 1, v. 30-33.)

St. John said: “Fear not daughter of Zion:

Behold thy King cometh, sitting on an ass's colt. These things His disciples did not know at the first; but when Jesus was glorified, then they remembered that these things were written of Him." (John ch. 12, v. 15-16.)

St. Matthew said: "Jesus taketh unto Him Peter and James and John his brother, and bringeth them up into a high mountain. And He was transfigured before them, and His face did shine as the sun; and His garments became white as snow. And behold there appeared Moses and Elias talking with Him. And Peter said to Jesus: 'Lord, it is good for us to be here: if Thou wilt, let us make here three tabernacles, one for Thee, one for Moses and one for Elias.' And as he was speaking, behold a bright cloud overshadowed them. And lo, a voice out of the cloud saying: This is My Beloved Son, in whom I am well pleased: Hear ye Him." (Matt. ch. 17, v. 1-5.)

CHAPTER XII

THE CHURCH AS GOD WILLED IT

WHEN Almighty God said, "This is My beloved Son in whom I am well pleased: Hear ye Him," (Matt. ch. 17, v. 5), He proclaimed to the world that He willed the establishment of a Church. Christ conveyed the same message to man when He said: "To you (the Apostles) alone it is given to know the mysteries of the kingdom of Heaven, but to the others it is not given. Therefore do I speak to them in parables, because seeing they see not, and hearing they hear not, neither do they understand." (Luke ch. 8, v. 10.) This same fact God foretold through the prophet Malachias about four hundred years before the advent of Christ. Through the mouth of His prophet He said: "O priests of the Mosaic law, I have no pleasure in you; . . . and I will not receive a gift of your hand. For, from the rising of the sun even to the going down thereof, My name shall be great among the Gentiles, and in every place there shall be sacrifice, and there shall be offered up in My name a clean oblation; for My name shall be great among the Gentiles." (Mal. ch. 1, v. 11.)

From these statements we plainly see that God requires mankind not only to render service to

Himself but also to render that service chiefly in the form of adoration and worship. Hence men are bound not only individually but collectively to adore their God. This truth the unbroken tradition of every nation and race, ancient and modern, savage and civilized, forces us to admit. The common tradition of mankind tells us that our first parents, representing the human family, mortally offended their Creator and Sovereign Lord, and thus transmitted to their posterity the baneful effects of their transgression. Hence associated with the fall of man and its effect upon the human race is the resultant necessity for mankind to render satisfaction to God for the injury done Him by acts of united public worship.

No doubt, had Adam and Hawa (Eve) remained faithful, united public worship would have been enjoined for the purpose of acknowledging the supremacy of God and thanking Him for his favors. Other reasons, too, there would have been for worship of a collective type.

Now granting that the Fall took place what would be the nature of the resulting sacrifice that man owed to God? As there may be some confusion concerning the meaning of the word sacrifice, it may be well to give here the definition accepted by the Church. "Sacrifice is the oblation or offering to God, by a lawful priest of an external thing, called a victim, in order by its destruction or material change to acknowledge dominion of God over the human race." Hence the victim may be anything, animate or inanimate, such as a sheep,

a goat, a bird, wheat, barley, bread, or wine. Abel, for instance, offered to the Lord in sacrifice the firstlings of his flock which were a living symbol of the Victim of the Holy Cross. Cain offered the fruits of the earth. Noah, Abraham and Jacob offered up holocausts to the Lord. Malkizadek offered a sacrifice of bread and wine. Haron and his successors offered sacrifices, oblations and holocausts.

Besides a victim, a lawful priest is needed for a sacrifice. Priest and sacrifice are correlative terms. If a minister of religion offers sacrifices he is a priest, "for every priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who has compassion on them that are ignorant and that err, because he himself also is compassed with infirmity; and therefore he must offer sacrifice for the people as well as for himself." (Heb. ch. 5, v. 1-3.)

"Neither doth any man take the honor to himself, but he that is called by God as Haron was. So Christ also did not glorify Himself that He might be made a High Priest, but He that said unto Him: 'Thou art My Son, this day have I begotten Thee.' As He saith also in another place: 'Thou art a priest forever according to the order of Malkizadek.' "

For a priest four qualifications are necessary. In the first place a priest must belong to the male sex. Then he ought to be of an aptitude and fitness. Besides he must be ordained by the authority of God. Christ Himself was ordained

by God according to the Old Law and the right of the first-born. Finally a priest must be called by the authority of God to the ministry. Christ was called by God and offered the best sacrifice, namely the Lamb of God of which sacrifices of the Old Law were symbols. The symbols of this New Law sacrifice were the Lamb offered by Abel, the ram offered by Abraham instead of his child Isaac and the Phasseh's (Paschal) lamb offered by Moses and Haron on the feast of the Passover.

Referring to the Holy Scripture we find the following information about this Phasseh's lamb. "God said to Moses and Haron in the land of Egypt: This month let every man take a lamb to their families and houses. (Ex. ch. 12, v. 3.) And it shall be a lamb without blemish, a male of one year (v. 5), and you shall keep it until the fourteenth day of this month; and the whole multitude of the children of Israel shall sacrifice it in the evening (v. 6); and they shall eat the flesh that night roasted at the fire, and unleavened bread (v. 8). And thus you shall eat it: You shall girdle your loins and . . . you shall eat in haste, for it is the Phasseh of the Lord (v. 11). And this day shall be for a memorial to you; and you shall keep it a feast to the Lord in your generations with an everlasting observance (v. 14). Seven days shall you eat unleavened bread; on the first day there shall be no leaven in your houses: Whosoever shall eat anything leavened, from the first until the seventh day, that soul shall perish out of Israel (v. 15).

"You shall observe the feast of the unleavened

bread; and you shall keep this day in your generations by a perpetual observance (v. 17). The first month, the fourteenth day in the month, in the evening, you shall eat unleavened bread, until the twenty-first day of the same month in the evening" (v. 18).

"Seven days there shall not be found any leavened bread in your houses: He that eateth leavened bread, his soul shall perish out of the assembly of Israel, whether he be a stranger or born in the land (v. 19). You shall not eat anything leavened; in all your habitations you shall eat unleavened bread (v. 20). Thou shalt not offer the blood of My sacrifice upon leaven." (Ex. ch. 34, v. 25.)

"Moses called all the seventy ancients of Israel and said to them: 'Go take a lamb to your families and sacrifice the Phasseh. (Ex. ch. 12, v. 21.) Thou shalt keep these things as a law for thee and thy children forever'" (v. 24).

"The people therefore took dough before it was leavened (v. 34), and they baked it and they made earth cakes unleavened; for it could not be leavened, the Egyptians pressing them to depart" (v. 39).

"The Lord said to Moses and Haron: 'This is the service of the Phasseh; no foreigner shall eat of it (v. 43). In one house shall it be eaten, neither shall you carry forth of the flesh thereof out of the house, neither shall you break a bone thereof.'" (Exod. ch. 12, v. 46.)

Again Moses said to the Israelites: "Remember

this day in which you came forth out of Egypt, and out of the house of bondage that you eat no leavened bread (Ex. ch. 13, v. 3); seven days shalt thou eat unleavened bread; and on the seventh day shall be the solemnity of the Lord (v. 6). Unleavened bread shall you eat for seven days; there must not be seen anything leaven with thee, nor in all thy coasts." (Exod. ch. 13, v. 7).

Again: "Thou shalt keep the feasts of the unleavened bread; seven days shalt thou eat unleavened bread." (Exod. ch. 34, v. 18.)

"Thou shalt not offer the blood of My sacrifice upon leaven. Neither shall there remain until the morning anything of the victim of the solemnity of the Phasseh." (Ex. ch. 34, v. 25.)

Again Moses speaking in the name of God said: "This is the law of the sacrifice of peace offerings that is offered to the Lord; if the oblation be for thanksgiving they shall offer loaves without leaven." (Lev. ch. 7, v. 11-12.)

"The first month, the fourteenth day of the month in the evening is the Phasseh of the Lord; and the fifteenth day of the same month is the solemnity of the unleavened bread of the Lord; seven days shall you eat unleavened bread." (Lev. ch. 23, v. 5-6.)

Thousands of such testimonies go to show that the Haronic lamb was a figure of Christ the Lamb of God whilst the priesthood of Abel, Malkizadek, Abraham and Haron was symbolic of Christ, our High Priest and King.

We will now proceed to discuss the two prom-

inent qualifications of a priest, namely ordination and vocation. In doing so we intend to prove that Christ had these two qualifications.

About one thousand years before the birth of Christ, God declared through the royal prophet David that Christ would be a priest forever according to the order of Malkizadek: "Thou art the High Priest forever according to the order of Malkizadek." (Ps. No. 109, v. 4.)

Then Jesus is a Priest forever, like Malkizadek by birth and like Haron by ordination, because He was anointed and called Messias (Meshiha) which means anointed by His Heavenly Father. He was a Priest by birth like Malkizadek without interruption through the connecting link of the first-born from Abel through Sem and David to Himself.

To show the reality of this connecting link we will give a list of the first borns from Abel to Abraham. Later on we will complete this link by giving a list of the first-borns from Abraham to Christ. (Cain was wicked. Abel was killed.) Hence we begin our line of first-borns with Seth. Then after him came in succession Enos, Cainan, Malalaeel (Mahlaeel), Jared, Henock (Ahnoch), Mathusala, Lameck, Noah (Nooh), Sem, Arphexad, Sale (Shaleh), Heber, Phaleg, Reu (Rahoo), Sarug (Sarooge), Nahoar (Nahoor), Tare (Tarah) and Abraham.

To make more clear and certain the historical truthfulness of the genealogical line from Seth to Abraham, I will now proceed to give the ages of

each of the first-born of direct line and the number of years intervening between the flood and the death of each.

ADAM'S AGE, 930 YEARS

Adam at the age of 130 begot Seth, his first-born by right	130
Seth at the age of 105 begot Enos	105
Enos at the age of 90 begot Cainan	90
Cainan at the age of 70 begot Mahlaeel	70
Mahlaeel at the age of 65 begot Iared	65
Iared at the age of 162 begot Henoch	162
Hench at the age of 65 begot Mathusala ...	65
Mathusala at the age of 187 begot Lamech ..	187
Lamech at the age of 182 begot Noah	182
Noah at the age of 500 begot (Cham), Sem and Japheth	500
(Cham) born two years before Sem	2
Sem born to Noah when Noah was 502, and therefore Sem was ninety-eight years (98) old before the flood	98
	1656

Thus from the creation to the flood is 1656 years.

Now Sem was one hundred years (100) old when he begot Arphexad two years after the flood. This proves that Sem was ninety-eight years (98) old before the flood and two years younger than Cham, who was the first-born of Noah and lost his right

because of wickedness. Therefore, Sem, older than Japheth, succeeded to the right forfeited by Cham. (Gen. ch. 10, v. 21.)

Here we wish to add a few more facts to make more clear the certainty of tradition from Adam. Adam was four hundred and sixty years (460) old when Iared was born. Iared lived with Adam four hundred and seventy (470) years. Adam was six hundred and eighty-seven years (687) old when Mathusala was born. Mathusala lived with Adam two hundred and forty-three (243) years. Adam was eight hundred and seventy-four (874) years old when Lamech was born. Lamech lived with Adam fifty-six years. Iared was five hundred and ninety-six (596) years old when Noah was born. Noah lived with Iared three hundred and sixty-six (366) years. Mathusala was three hundred and sixty-nine (369) years old when Noah was born. Noah lived with Mathusala six hundred (600) years. Lamech was one hundred and eighty-two (182) years old when Noah was born. Noah lived with his father, Lamech, five hundred and ninety-five (595) years. Thus it is clear that Noah was acquainted with happenings from the time of Adam to the flood.

From the foregoing it is clear that Seth, who succeeded Abel by right of birth as prelate and king, lived nine hundred and twelve (912) years and died one thousand and forty-two (1042) years after the creation. Thus he lived one hundred and twelve (112) years after the death of Adam. Seth was succeeded by Enos who lived

nine hundred and five (905) years and died eleven hundred and forty (1140) years after the creation. Hence Enos for ninety-eight (98) years ruled as prelate and king after the death of his father, Seth. After Enos came Cainan who lived nine hundred and ten (910) years and died twelve hundred and thirty-five (1235) years after the creation. Thus Cainan ruled as prelate and king ninety-five (95) years after the death of his father, Enos. Cainan was succeeded by Mahlaeel who lived eight hundred and ninety-five (895) years and died twelve hundred and ninety (1290) years after the creation. He, therefore, filled the offices of prelate and king for fifty-five (55) years after the death of his father, Cainan. Mahlaeel was succeeded by Iared who lived nine hundred and sixty-two (962) years and died thirteen hundred and thirty-two (1332) years after the creation. Therefore he ruled as prelate and king for forty-two (42) years after the death of his father, Mahlaeel. After Iared came Mathusala (because the first-born of Iared was Henoch, who, after he begot his first-born Mathusala, and lived three hundred years, walked with God, and was seen no more) who lived nine hundred and sixty-nine (969) years and died sixteen hundred and fifty-six (1656) years after the creation. The year of his death was the year of the flood. He officiated three hundred and twenty-four (324) years as prelate and king after the death of his grandfather, Iared. After Mathusala came Noah, the first-born of Lamech, (Lamech had a right to suc-

ceed to his father Mathusala, but he died before his father).

We now proceed to show the continuity of tradition from the flood to Abraham. Noah, who succeeded Mathusala, was six hundred (600) years old before the flood and lived three hundred and fifty (350) years after the flood (Gen. ch. 9, v. 29). Therefore he lived nine hundred and fifty (950) years and died two thousand and six (2006) years after the creation. Hence he ruled for three hundred and fifty (350) years as prelate and king after the death of his grandfather, Mathusala. After Noah came Sem (Malkizadek), who lived six hundred (600) years and died two thousand one hundred and fifty-eight (2158) years after the creation. He ruled as prelate and king for one hundred and fifty-two (152) years after the death of his father, Noah, and thirty-five (35) years after the death of Abraham. This Sem was King of Salem.

Now, Arphexad had a right to succeed Sem, but he died before him. Arphexad lived three hundred and thirty-eight (338) years and died nineteen hundred and ninety-six (1996) years after the creation, or three hundred and forty (340) years after the flood. Sale, the first-born of Arphexad, lived four hundred and thirty-three (433) years and died two thousand one hundred and twenty-six (2126) years after the creation and four hundred and seventy (470) years after the flood. These two died during the life of Sem. Heber, first-born of Sale, lived four hundred and sixty-

four (464) years and died two thousand one hundred and eighty-seven (2187) years after the creation and five hundred and thirty-one (531) years after the flood. Thus he lived twenty-nine (29) years after Sem, and had a right to succeed him, but of his administration as prelate and king we know nothing. This much, however, we know, that in his time the adoration of idols became public. Phaleg, first-born of Heber, lived two hundred and thirty-nine (239) years and died nineteen hundred and ninety-six (1996) years after the creation and three hundred and forty (340) after the flood. Reu, first-born of Phaleg, lived two hundred and thirty-nine (239) years and died ten hundred and twenty-six (1026) years after the creation and three hundred and seventy (370) years after the flood. Serug, first-born of Reu, lived two hundred and thirty (230) years and died ten hundred and forty-nine (1049) years after the creation and three hundred and ninety-three (393) years after the flood. Nahoor, first-born of Sarug, lived one hundred and forty-eight (148) years and died nineteen hundred and ninety-seven (1997) years after the creation and three hundred and forty-one (341) years after the flood. Thare, first-born of Nahoor, lived two hundred and five (205) years and died two thousand and eighty-three (2083) years after the creation and four hundred and twenty-seven (427) after the flood. Abraham, first-born of Thare, lived one hundred and seventy-five (175) years and died two thousand one hundred and twenty-three (2123) years after

the creation and four hundred and sixty-seven (467) after the flood. Isaac, first-born of Abraham, lived one hundred and eighty (180) years and died two thousand two hundred and twenty-eight (2228) years after the creation and five hundred and seventy-two (572) after the flood. Isaac succeeded Sem and gave his blessing to his first-born by right, Jacob. Now, Jacob, first-born of Isaac, lived one hundred and forty-seven (147) years and died two thousand two hundred and eighty-eight (2288) years after the creation and six hundred and thirty-two (632) after the flood.

We will now proceed to show that Abraham was born in the year two hundred and ninety-two (292) after the flood, died four hundred and sixty-seven (467) years after the flood and thirty-five (35) before the death of Sem. Now two years intervened between the flood and the birth of Arphexad, the first-born of Sem by right.

AFTER
FLOOD

Two years intervening between the flood and the birth of Arphexad	2
Arphexad was thirty-five (35) years old when he begot Sale	35
Sale, first-born of Arphexad, was 30 years old when he begot Haber	30
Haber, first-born of Sale was thirty-four (34) years old when he begot Phaleg	34
Phaleg, first-born of Haber, was thirty (30) years old when he begot Rahu	30

Rahu, first-born of Phaleg, was thirty-two (32) years old when he begot Serug	32
Serug, first-born of Rahu, was thirty (30) years old when he begot Nahoor	30
Nahoor, first-born of Serug, was twenty-nine (29) years old when he begot Tare	29
Tare, first-born of Nahoor, was seventy (70) years old when he begot Abraham	70
All the years intervening between the flood and Abraham	292

This proves that Abraham was born two hundred and ninety-two (292) years after the flood. He lived one hundred and seventy-five (175) years and died four hundred and sixty-seven (467) years after the flood. Therefore Abraham lived with Noah fifty-eight (58) years and one hundred and seventy-five (175) with Sem.

As Sem lived five hundred and two (502) years after the flood and Abraham, four hundred and sixty-seven (467) years after the flood, Abraham died thirty-five (35) years before Sem. Now this Sem (Malkizadek), as high priest, met Abraham, blessed him and offered for him a sacrifice of thanksgiving to the Lord.

All those first-borns were priests because they had a right to offer sacrifice as Abraham did. These priests were subject to the high priest during his lifetime just as the Catholic clergy are subject to His Holiness, the Pope.

Now to prove that these priests by right of the first-born succeeded one another without interrup-

tion we find it necessary here to discuss the call of Abraham by God from Ur of the Chaldeans. This call of Abraham, indicative of the wisdom of God, solved important problems which never would have been solved had the war between the Four Kings and the Five Kings never taken place. After this war Abraham pursued the Four Kings to rescue Lot, his nephew, whom they had taken prisoner. Successful in his efforts he returned to Salem to offer a sacrifice of thanksgiving through the agency of a mysterious High Priest. Now on the one hand we know that Abraham was not a simple priest but a patriarch whilst on the other hand we see that this mysterious High Priest was higher than Abraham because the former blessed the latter. The giver of a blessing, generally speaking, is greater in dignity than the receiver. Besides Abraham offered to this high priest tribute as a subject.

Now this mysterious high priest was Sem (Malkizadek). If Abraham, through the wisdom of God, had not met Sem the line of tradition both before the flood and after the flood would have been broken. If this had happened we would have no knowledge of the first-born from the beginning till the time of Abraham, because all of Abraham's and Malkizadek's contemporaries were pagans and therefore ignorant of true tradition. On the contrary this meeting between Abraham and Sem because of the preservation of tradition proves that this mysterious high priest was Malkizadek, a true man, a true priest and a true king

and that his parents were Noah and his wife. Hence we can be sure that Malkizadek was not "without father or mother, or without genealogy, having neither beginning of days nor end of life."

We now proceed to give in more detailed form the genealogical line of first-born in direct line from Adam to Abraham and from Abraham to Christ. The genealogy of Jesus Christ, the Messiah (Mèshiha), according to Genesis is: "Adam, (Cain and Abel), Seth, Enos, Cainan, Mahlaeel, Jared, Ahnoch, Mathushala, Lamech, Noah, Sem, Arphexad, Sale, Haber, Phaleg, Rahu, Serug, Nahoor, Tare and Abraham."

The genealogy of first-born from Abraham to Christ according to St. Matthew is: "The book of the generation of Jesus Christ, the Son of David, the Son of Abraham: Abraham begot Isaac. Isaac begot Jacob. Jacob begot Juda. Juda begot Phares (and Zarah of Tamar). Phares begot Hesron. Hesron begot Aram. Aram begot Aminadab. Aminadab begot Nahshon. Nahshon begot Salmoon. Salmoon begot Boohaz (of Rahab). Boohaz begot Hobed (of Rahouth). Hobed begot Jasse. Jasse begot David. David begot Solomon. Solomon begot Rahebham. Rahebham begot Aabia. Aabia begot Assa. Assa begot Joshephatt. Joshephatt begot Joaram. Joaram begot Hozia. Hozia begot Joatham. Joatham begot Ahaaz. Ahaaz begot Hazckia. Hazckia begot Manassa. Manassa begot Ammoun. Ammoun begot Jousia. Jousia begot Joucania, (and his brethren in the transmigration of Babylonia).

Joucania begot Shaaltaeel. Shaaltaeel begot Zorbabel. Zorbabel begot Abiud. Abiud begot Eliakim. Eliakim begot Hazour. Hazour begot Sadouck. Sadouck begot Akim. Akim begot Eliud. Eliud begot Elihazar. Elihazar begot Matan. Matan begot Jacob. Jacob begot Joseph, the husband of the Virgin Mary, of whom was born Jesus, who is called Christ." (Matt. ch. 1, v. 1-17.)

The genealogy of the first-born from Abraham to Christ according to the first Paralipomenon is: "Adam, Seth, Enos, Cainan, Mahlael, Jared, Ahnoch, Mathushala, Lamech, Noah, Sem, Arphexad, Sale, Haber, Phaleg, Rahu, Sarug, Nahoor, Tare, Abraham, Isaac, Jacob, Juda, Phares, Hasroun, Ram, Aminadab, Nashon, Salma, Boohaz, Obed, Iassai, David, Solomon and Nathan." St. Matthew completes this genealogy by way of Solomon, son of David, and St. Luke, by way of Nathan, son of David.

The genealogy of Jesus Christ according to St. Luke is thus: "Jesus was about the age of thirty (30) years; being (as it was supposed) the Son of Joseph, of Hali, of Mattat, of Levi, of Maleki, of Jannee, of Joseph, of Matatias, of Amos, of Nahum, of Hasli, of Nagie, of Maat, of Matatias, of Shemhi, of Joseph, of Juda, of Juhanna, of Rissa, of Zorobabel, of Shaaltaeel, of Niri, of Maleki, of Addi, of Cosam, of Elmodam, of Heer, of Jussa, of Eliezar, of Jurim, of Mattat, of Levi, of Simeon, of Judas, of Joseph, of Junan, of Eliakim, of Malia, of Manna, of Mattatta, of Na-

thaan, of David, of Jassa, of Obeed, of Boohaz, of Salmon, of Nahshoon, of Aminadab, of Aaram, of Hassron, of Pharass, of Jahuaza, of Jacob, of Isaac, of Abraham, of Tareh, of Nahshoor, of Sarouge, of Rahou, of Phaleg, of Haber, of Shaleh, of Cainan, of Arphexad, of Sem, of Noah, of Lamech, of Mathushala, of Ahnoch, of Jared, of Mahlaeel, of Cainan, of Aanoosh, of Sheet (Seth), of Adam, who was of God."

The genealogy of Christ according to the book of Ruth is: "There is a son born to Noemi: called his name Obed: he is the father of Isai, the father of David."

These are the generation of Pharas: "Pharas begot Hasroun (Esron), Hasroun begot Aram, Aram begot Aminadab, Aminadab begot Nahason, Nahason begot Salmoon, Salmoon begot Boohaz, Boohaz begot Obed, Obed begot Iassa, Iassa begot David."

All these genealogies prove that Christ was a first-born in direct and unbroken line from Adam. We now proceed to prove that since He was a first-born in direct line He was a true Priest and true King as Malkizadek was. The Son of God as man had a beginning but no end of life. Malkizadek, the living figure of the Messias (Meshiha), had a beginning and end of life. The word Malkizadek means king of justice and peace. In like manner Our Lord is true King of Justice and Peace. To this Pilate bore testimony. "And Pontius Pilate, the governor of Jerusalem, wrote a title also, and he put it upon the cross.

And that title was: Jesus of Nazareth, the King of the Jews; in Hebrew, in Greek and in Latin." (Luke ch. 23, v. 38). "The Jews said to Pilate: 'Write not, the King of the Jews; but that Jesus said 'I am King of the Jews.' Pilate answered: 'What is written, is written.' " (John ch. 19, v. 19-22.) Jesus Christ was a priest not only for a while but forever, by the right of first-born as Malkizadek was. His priesthood was also the same as that of Haron, because Christ was anointed by God. Hence Jesus was called the Messias (Meshiha) which means 'anointed.'

More than one thousand years before the birth of Christ it was declared that the Messias (Meshiha) would be a priest forever according to the order of Malkizadek. He would be a priest forever because He still lives and the right of birth as a qualification for priesthood ceased with Him. Furthermore He continues forever to offer through Himself to God and through His lawful successors on earth sacrifices under the appearances of bread and wine.

He is the Messias (Meshiha) anointed by God according to the order of Haron, because He offered Himself, the Lamb of God, foreshadowed by the Phasseh's lamb, on the cross. Christ used these two rituals by offering Himself (Agnus Dei) on the cross as Haron did the Phasseh's lamb and by offering bread and wine as Malkizadek did. Hence the two sacrifices of Malkizadek and Haron were truly symbolical of the sacrifice of Jesus Christ.

The sacrifice of Haron represents the Holy Sacrifice of Calvary and the sacrifice of Malkizadek represents the Holy Sacrifice of the Mass, the unbloody sacrifice offered forever under the form of bread and wine, by the unseen High Priest, Jesus Christ. The sacrifice of Haron represents the sacrifice of the cross, the bloody sacrifice offered to God by the unblemished Lamb (Agnus Dei). This sacrifice, once offered, put an end forever to the Haronaic sacrifices.

The Haronaic sacrifices were imperfect, as St. Paul said: "If then there was perfection by the Levitical priesthood, what further need was there that another Priest should rise according to the order of Malkizadek, and not be called according to the order of Haron? The priesthood being changed, it became necessary that a change in the law be made also." (Heb. ch. 7, v. 11-12.) "According to the similitude of Malkizadek, there ariseth another priest, who is made not according to the law of carnal commandment, but according to the power of an indissoluble life; for He testifieth: Thou art a priest forever according to the Old Law." (Heb. ch. 7, v. 17.) Furthermore God Himself said by the prophet David: "Thou art My Son, this day have I begotten Thee." (Psalm No. 2, v. 7.) This priesthood, unlike the priest-hoods of the Old Law, was established with an oath by Him who said to the Messias (Meshiha): "The Lord hath sworn and He will not repent, Thou art a priest forever."

There were, indeed, many other priests, but

their priesthood ceased with their death unlike that of Jesus whose priesthood continues forever. Therefore He is able to save forever whosoever may come to God through Him. "For it was fitting that they should have such a High Priest, holy, innocent, undefiled, separated from sin, and made higher than heaven: who needeth not daily, as the other priests, to offer sacrifice first for his own sins, and then for the sins of others, for Jesus made a sacrifice once in offering Himself." "The Law maketh men priests, who have infirmity, but the word of the oath which was since the law, continueth the priesthood, the representatives of God forever." (Heb. ch. 7, v. 28.)

In Genesis we find that God said to Abraham, "Take thy only-begotten son, Isaac, whom thou lovest, and go to the land of vision, and there thou shalt offer him for a holocaust upon one of the mountains which I will show thee. So Abraham obeyed God and went with Isaac to the place which God had commanded him. He took the wood for the holocaust, and laid it upon Isaac, his son, and he himself carried in his hand fire and sword. And as they two went on together, Isaac said to his father: My father. And he answered: What wilt thou, son? Behold, saith he, fire and wood: where is the victim for the holocaust? And Abraham said: God will provide himself a victim for a holocaust, my son." Isaac was the true symbol of Christ. They were both only sons of their fathers and went the same road to the same goal (Golgotha) to be immolated. Jesus was the first-

born by birth, and Isaac, by right. 'As Isaac carried the wood to Mount Moriah, so Jesus carried His cross, and was offered as a victim to God. The only difference between Isaac and Jesus is that Isaac must live, for God had made a promise to Abraham, that his seed would be multiplied through Isaac. Hence God provided a ram for a holocaust instead of Isaac. On the other hand, Jesus must die to give life to all that trust in Him.

As Adam was the first-born of a virgin soil and was the only son of his kind, so the second Adam, Jesus Christ, was the first-born of the immaculate Virgin Mary and the only One of His kind. As the first mother (the soil) contained the tree of life, so the second mother contained in her blessed womb the true Tree and Fruit of life, her only Son, Jesus Christ.

As sinners we need a mediator to intercede for us, one who must offer sacrifices as holocausts for our sins. As David said: "Sacrifices, oblations and holocausts for sins Thou wouldst not require (Psalm No. 39, v. 7), neither are they pleasing to Thee, which are offered according to the Old Law: Then Jesus said: 'Behold, I come to do Thy will, O my God.' (Psalm No. 39, v. 9.) And in doing so, He taketh away the Old Law, and established a New Law, that is the oblation of His Body by which we are sanctified."

St. Paul added: "Christ, who emptied Himself by taking the form of a slave and becoming unto the likeness of man; and being recognized by His

fashion, what we could see of Him, as Man, humbled Himself, yes, by becoming obedient unto death, even the death of the cross."

"Through Christ," again St. Paul says, "for in Him were all things created in heaven and on earth visible and invisible, whether thrones, or dominations, or principalities, or powers: all things were created by Him. And He is before all, and by Him all things consist. And He is the head of the body, the Church, Who is the beginning, the first-born from the dead; that in all things He may hold the primacy: because in Him, it hath well pleased the Father, that all fulness should dwell; and through Him to reconcile all things unto Himself, making peace through the blood of the cross, both as to the things that are on earth, and the things that are in heaven." (Coloss. ch. 1, v. 16-20.) "Existing before all creation, all creation came to be, and in Him, and from Him it has its true existence, for God, who by many ways and fragments has revealed Himself of old, summed up that revelation in the Person of a Son: 'Thou art My Son; this day have I begotten Thee.'" (Psalm No. 2, v. 7.)

St. John the Apostle exclaimed: "in the beginning existed the word, which is the Father's thought. He was alone with God, and He was God. He shared God's glory before the world was, and thence came into the world, and from this world returned. Who hath seen Me, hath seen the Father. The Father remains in Me and I in

Him. I and the Father are one.” (John ch. 10, v. 30.)

As to all mankind was given in the person of Adam a supernatural life implying a supernatural union with God and a destiny of eternal supernatural happiness, and as the first Adam, by his sin, lost this supernatural life and we, incorporated with him, also lost it, “in the first Adam, all died.” So by a new incorporation with the second Adam, the Messiah (Meshiha), who has that life, not by favor, but by nature, we recovered this supernatural life. Hence “In Christ shall we all obtain life.”

CHAPTER XIII

THE MANNA, A FIGURE OF THE HOLY EUCHARIST

God, in His infinite goodness, provided Manna from heaven for forty years for the hungry Israelites in the desert. He intended that this Manna should foreshadow the heavenly Manna which was to be ours in the Holy Eucharist. The word Manna is derived from the Hebrew word *Manhoo* which means 'what is this.' This is what the Israelites said to Moses when they first saw this mysterious food. Moses replied: "This is the bread, which the Lord hath given you to eat." (Exodus ch. 16, v. 15.)

And so in due time the Christian Manna was given to us. In the words of St. Paul: "In the plenitude of time God sends His only Son to save the world; to show the way of salvation, to declare the truth, and to give eternal life."

After Christ came He said: "I am the Way, the Truth and the Life: no man cometh to the Father save by Me." Accordingly, Christ is the support of the Church, which is His Body and which He nourishes plentifully. Collectively we are the Body of Christ and individually, its members. As the body without the soul cannot live,

so the Church without Jesus Christ cannot live. As St. Paul tells us: "Christ lives in me, even as I in Him."

Christ, by becoming Man, made atonement for the sins of mankind by giving His life in bloody sacrifice on the cross. Without this shedding of blood our sins would not have been expiated.

Here again we believe it necessary to refer more elaborately to the Manna that we may more clearly understand how it foreshadowed the Holy Eucharist. "When the Israelites were in the desert of Sin . . . in the morning a dew lay round the camp. (Ex. ch. 16, v. 13.) And when the Israelites saw it, they said one to another: Manhoo? which signifieth, What is this? For they knew not what it was. Moses said to them: This is the bread which the Lord has given you to eat (Ex. 16, v. 15); this is the word that the Lord hath commanded. Let everyone gather of it as much as is enough to eat; a gomor for every man, according to the number of souls that dwell in a tent; so shall you take of it (v. 16). And Moses said to them: Let no man leave thereof till the morning, but they hearkened not to him, and some of them took more than their portion, and in the morning some was left, which began to fill with worms and become putrid, and Moses was angry with them. Now everyone of them gathered in the morning, as much to eat as might suffice, and after the sun grew hot, the rest of the Manhoo melted. But on the sixth day they gathered twice according to the order of God to Moses (v. 22), as

tomorrow is the rest of the Sabbath sanctified to the Lord. Whatsoever work is to be done, do it; and the meats that are to be dressed, dress them; and whatever shall remain lay it up until the morning (v. 23). They did so, as the Lord commanded, and it did not putrefy, neither were there worms found in it (v. 24), and the children of Israel called this by the name of Manna (v. 31). The Manna was white like coriander seed, and the taste like flour with honey. And Moses said: This is the word which the Lord commanded: Fill a gomor of Manna and let it be kept unto generations to come hereafter, that they may know the bread, with which I fed you in the wilderness, when you were brought forth out of the land of Egypt. And Moses said to Haron: Take a vessel and put Manna into it, as much as a gomor can hold, and lay it up before the Lord God (in the tabernacle) to be kept unto your generations, as the Lord commanded Moses and Haron put it in the Tabernacle to be kept, and the children of Israel ate the Manna for forty years, till they came to a habitable land. With this meat were they fed, until they reached the borders of the land of Chanaan.” (Exodus ch. 16, v. 35.)

In like manner the celestial meat (flesh) and celestial Manna (bread) are a true spiritual food for holy souls. “Unless you eat the flesh of the Son of Man, and drink His Blood, you shall not have life in yourself.” (John ch. 7, v. 54.) No wonder, with the blood prohibition among their

deepest convictions, the Jews strove and said one to another: "How can this Man give us His Flesh to eat, and His Blood to drink?" No wonder many of the disciples said: "This a difficult saying to comprehend. Who can accept it? Many of His disciples went back and walked no more with Him. Then Jesus said to the twelve Apostles: Will you also go away? Simon Peter answered Him: Lord, to whom shall we go? Thou hast the words of eternal life."

This eating of flesh and drinking of blood does not mean the consumption of a dead body. The flesh and blood to be consumed are those of the living Jesus Christ who has ascended into heaven, sits at the right hand of the Father and still lives. "As the living Father hath sent Me, and I live by the Father; so he that eateth Me shall also live by Me."

Thus the twelve Apostles who remained with Jesus were privileged to witness the abolition of the blood prohibition and the institution of the great Sacrament. "Drink ye all of this, for this is My Blood, the Blood of the New Testament, which shall be shed for many." (Mark ch. 14, v. 24.)

This mysterious Bread was to give to man everlasting life. "Amen, amen, I say unto you; he that believeth in Me, hath everlasting life. I am the Bread of life. Your fathers ate Manna in the desert, and they are dead: this is the Bread which cometh down from heaven; that if any man eat of it he may not die" (spiritually).

“I am the Bread that cometh down from heaven: if any man eat of this Bread, he shall live forever; and the Bread that I will give is My Flesh for the life of the world. As the living Father has sent Me, and I live by the Father, so he that eateth Me, shall also live by Me.” From this marvellous utterance of the Lord we are forced to believe that the sacramental presence of Jesus Christ, and the union created by its worthy reception, is similar to the union which exists between the three Divine Persons of the Blessed Trinity.

For the accomplishment of this union between Christ and the soul, the communicant must receive the Holy Sacrament while in the state of grace. This is necessary because of the perfection of God. “Unless you eat worthily My Flesh, and drink worthily My Blood, you shall not have life everlasting.” The fruit of the Tree of Life in the Garden of Eden was a living symbol of the Holy Eucharist, the fruit of life, Jesus Christ, Son of the Blessed Virgin Mary, the holy tree who gave us that fruit of her blessed womb. If Adam was cast out of the Garden to prevent him from eating unworthily of the fruit of this Tree what must the Lord think of those who eat unworthily of the Eucharist, the fruit of life. Therefore St. Paul says: “Whosoever shall eat this Bread or drink the chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning

the Body of the Lord.” (1 Cor. ch. 11, v. 29.) What pains, then, we should take to avoid the penalty of an unworthy reception and seek that worthy union with Christ which he Himself so ardently desires. “I am the Way, I am the true Vine. Every branch in Me that beareth not fruit will be taken away (John ch. 15, v. 2)—abide in Me, and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, so neither can you unless you abide in Me. (John ch. 15, v. 4.) I am the Vine, you the branches. He that abideth in Me, and I in Him, the same beareth much fruit; for without Me you can do nothing. (John ch. 15, v. 5.) If anyone abide not in Me, he shall be cast forth as a branch, and shall wither, and they shall gather him up, and cast him into the fire and he shall be burned. (John ch. 15, v. 6.) I am the Way; nobody cometh to My Father save by Me. I am the good shepherd.” “I am the living Bread, which came down from heaven.” (John ch. 6, v. 41.)

So much for the promise of the Eucharist foreshadowed by the Manna eaten by the Israelites in the desert. We will now prove that what Christ promised, He fulfilled, when He instituted the Holy Eucharist. Christ, on a later occasion, instituted the Holy Eucharist when He said: “Take ye and eat, this is My Body. Take ye and drink ye all, for this is My Blood, the Blood of the New Testament, which shall be shed for the remission of sins.” (Matt. ch. 26, v. 28.) When Christ said, “Take and drink ye all,” He

spoke to the twelve apostles alone. It is necessary to draw attention to this fact for, besides the twelve, Christ had other conspicuous followers. Seventy-two disciples and some pious women also followed Him. There were only the twelve apostles present when Christ instituted the Holy Eucharist. To these only did He speak. Therefore the circumstances prove that Christ did not intend women to be priests. When He said to His Apostles: "Do this in commemoration of Me," He consecrated them priests. In thus excluding women from the Christian priesthood He followed the ruling of the Old Law which excluded women from the priesthood and the privilege of offering sacrifice. Finally the words "unto the remission of sins" points clearly to the power of the sacrifice of the Mass to remit sins committed through ignorance or forgotten in confession.

Referring to the great Manna of the New Law foreshadowed by the Manna of the Old Law, St. Paul says: "Our fathers were all under the cloud and passed through the sea, and all in Moses were baptized in the cloud, and in the sea, and did all eat the same spiritual food, and all drink the same spiritual drink; and they drank of the spiritual Rock that followed them, and that Rock was Christ." (Corin. ch. 10, v. 1-5.) Here the Mystical Rock does duty as a type of chalice, and presumably alludes to the piercing of Our Lord's side at the crucifixion. Just as it was possible for many of the Israelites to eat the Manna, drink

from the waters coming from that mysterious rock, enjoy the special care of the Lord and yet fall away from Him in the desert, so there are Christians whose participation in the Sacrament of unity marks them out as members of the new Church and whose names, nevertheless, are not written in heaven.

From the Manna of the New Law we derive no benefit unless we receive it worthily. "Who-soever shall eat this Bread, or drink the Chalice of the Lord unworthily, shall be guilty of the Body and Blood of the Lord. He that eateth and drinketh unworthily, eateth and drinketh judgment to himself, not discerning the Body of the Lord." (Corin. ch. 11, v. 27-29.)

The need of eating this divine Manna Jesus stressed before He departed for heaven. Thus He warns the apostles, and through them, us: "Unless you eat the flesh of the Son of Man, and drink His Blood, you shall not have life in you."

CHAPTER XIV

THE EUCHARISTIC CHRIST AS SHEPHERD

CHRIST came not only to be our food but also the Pastor of our souls. This can be amply proved by passages from Holy Writ.

“Behold I come, and I will dwell in the midst of thee (the Church), saith the Lord, and many nations shall be joined to the Lord in that day, and they shall be My people, and I dwell in the midst of thee (in the Eucharist), and thou shalt know that the Lord of Hosts sent Me to thee.” (Zach. ch. 2, v. 10–11.)

“God showed me Jesus, the High Priest, standing before the angel of the Lord: Hear, O Jesus, High Priest, Thou and Thy friends that dwell before Thee, for they are devout men. Behold, I will bring My servant, the Orient. Yea, He shall build a temple (church) to the Lord; and I shall bear the glory, and shall sit and rule upon His throne (in the Church) and He shall be a Priest upon His throne (in the Eucharist); all this shall come to pass, saith the Lord; if hearing you will hear the voice of the Lord, your God.” (Zach. ch. 6, v. 13–15.)

“Rejoice greatly, O daughter of Sion: shout for joy, O daughter of Jerusalem, for behold Thy King will come to thee, the just and Saviour (Zach. ch. 9, v. 9), very meek and humble of heart, and they shall say to Him: What are these in the midst of Thy hands? And He shall say: With these I was wounded in the house of those who should love Me.” (Zach. ch. 13, v. 6.)

King David, about one thousand years before the coming of Christ, exclaimed, when by revelation he saw the glory of the Church of the great Shepherd, the King of Peace and the King of Kings: “I have loved, O Lord, the beauty of Thy house, and the place where Thy glory dwelleth. In Thy Tabernacle I shall dwell forever. I shall be protected under the covert of Thy wings, O God—God in His holy Place. God who maketh men of one manner to dwell in a house (Psalm No. 67, v. 7); a tabernacle in which God is well pleased to dwell; for there the Lord shall dwell unto the end (in the Eucharist). They have seen Thy goings, O God, the goings of my God; of my King who is in His sanctuary. Thou, O God, hast anointed my head with oil; and my chalice which inebriated me, how goodly it is! That I dwell in the house of the Lord unto length of days.” (Psalm No. 22, v. 5–6.)

“Lift up your gates, O ye princes, and be lifted up, O eternal gates: and the King of glory shall enter in. Who is the King of glory? The Lord who is strong and mighty; The Lord mighty in

battle; the Lord of Hosts, He is the King of glory." (Psalm No. 23, v. 7-10.)

"Yea, He shall build a Temple (the Church) to the Lord, and He shall be a priest upon His throne." (Zach. ch. 6, v. 13.)

"The zeal of Thy house hath eaten Me up; and the reproaches of them that reproach Thee have fallen upon Me; in Thy sight are all who afflict Me: My heart hath expected reproach and misery." (Psalm No. 68, v. 10-21.)

"All the trees of the country shall know that I, the Lord, have brought down the high trees, and exalted the low tree; and I have dried up the green tree, and I have caused the dry trees to flourish. I, the Lord, have spoken, and I have done it." (Ezekiel ch. 17, v. 24.)

"As the shepherd visiteth his flock in the day when he shall be in the midst of his sheep that were scattered, so will I visit My sheep, and will deliver them out of all places when they have been scattered in the cloudy and dark day (Ez. ch. 34, v. 12): I will feed My sheep; and I will cause them to lie down, saith the Lord (Ez. ch. 34, v. 15); I will seek that which was lost (by doing wrong); and that which was driven away (spiritually), I will bring again (to penance); and I will bind up that which was broken, and I will strengthen that which was weak, and that which was fat and strong I will preserve; and I will feed them in judgment. (Ez. ch. 34, v. 16.) And as for you, O My flocks, thus saith the Lord God: Behold, I judge between cattle and cattle and rams

and goats. (Ez. ch. 34, v. 17.) I will set up one Shepherd over them and He shall feed them. My servant, David (Christ): He shall feed them, and He shall be their Shepherd (Ez. ch. 34, v. 23); and I the Lord will be their God; and My servant David (Christ) the Prince shall be in the midst of them, and I the Lord have spoken it (Ez. ch. 34, v. 24), and you My flocks, the flocks of My pasture, are men; and I am the Lord your God, saith the Lord God." (Ez. ch. 34, v. 31.)

All these passages from the prophets referring to the wonderful and spiritual Temple built by the High Priest, Jesus Christ, point clearly to the Holy Church in which the flock of the great Shepherd finds shelter.

CHAPTER XV

THE MASS AS A MODE OF DIVINE WORSHIP

MANKIND is required not only to serve God but also to adore and worship Him. "The Lord, thy God, thou shalt adore." Man can best adore the Lord through the sacrifice of the Mass because it is essentially a sacrificial form of worship. It is the sacrifice of the Body and Blood of Jesus Christ, really present on the altar under the appearance of bread and wine, which is offered to God for the living and the dead.

The Mass, of all acts of religion, is the most sacred, the most solemn, the most efficacious, the most pleasing to God and the most advantageous to our souls.

It is the most sacred because in general it is the offering of a victim by a lawful priest to God alone in testimony of His being the sovereign Lord of all things. Hence from the beginning of the world the chosen children of God have always offered sacrifices to Him. In the law of Moses there were burnt offerings, peace offerings, thanksgiving offerings and other sacrifices but all these, as sacrifices, were imperfect shadows of the great sacrifice of the New Law, in

which the Son of God is both Priest and Victim.

This new sacrifice of the Mass is the same sacrifice as that which Christ instituted and offered at the Last Supper on the night when He wished to leave as a pledge to His own beloved Spouse, the Church, a visible sacrifice, such as the nature of man requires. Thus He saw to it that the bloody sacrifice, once accomplished on the Cross, should always be represented and remembered unto the end of the world, and its salutary virtue applied to the forgiveness of our daily offences.

Declaring Himself a High Priest forever according to the order of Malkizadek, Jesus offered to God the Father His own Body and Blood under the form of bread and wine. Under the appearances of those same things He gave His own Body and Blood to His apostles whom He then constituted priests of the New Testament.

For every sacrifice three things are necessary: a victim, a lawful priest and a ceremonial for the offering of such sacrifice to God. Hence we may define a sacrifice as an oblation or offering to God, by a lawful priest, of an external thing called a victim, in order by its destruction or material change, to acknowledge the supreme dominion of God over the human race.

Now these qualifications are found in the sacrifice of the Mass. The Mass is one and the same sacrifice with that of the Cross, inasmuch as Christ who offered Himself, a bleeding Victim, on the Cross to His heavenly Father, continues to offer Himself in an unbloody manner on the

altar, through the ministry of His priests. Mass is thus the most sacred act of religion, because Christ instituted it, and because He Himself was, and is, both High Priest and Victim—God offered to God.

Can anything, then, be more solemn, more imposing than the Holy Mass? What a wonderful thought! This holy Sacrifice is offered up not only in one place, Jerusalem, for instance, but on thousands of altars; not once a day but every minute of the day; not only by one priest, not only by His Holiness the Pope, but by thousands of priests of all nations and tongues.

This sacrifice is the most pleasing to the Lord, for no more worthy, no more excellent Victim can be offered up to the Eternal Father, to honor and thank Him, than the unique sacrifice of His only-begotten Son made Man, of whom He said: "This is My beloved Son, in whom I am well pleased."

Having satisfied ourselves that the Mass is a proper mode of worship and knowing that it has an appropriate ceremonial, we feel justified in concluding that the ceremonies now in use are as good as any of the ceremonies prescribed by God Himself in the Old Law.

Before considering what is necessary for the proper offering of the Mass, we would like to say something about the rituals of the Latin Church and the Maronite (Roman Catholic) Church in the Orient. Both rituals have the same vestments, wine and unleavened bread, and signifi-

cance. The Maronite ritual, however, is the oldest, and it conforms most closely to the life of Jesus Christ and the old ceremonies fixed by God Himself.

The Maronite ritual was determined and used by St. Peter before he came to Rome. St. Peter was for seven and a half years high priest of all the churches in Antioch of Syria. Since he celebrated Mass during those years it seems certain that the language and ritual used by him in the celebration of Mass were the same as those used by the Maronites from the beginning. This, the Maronites, who have always been faithful to Rome, have preserved until the present day.

However, St. Peter went to Rome to gain a martyr's crown, but was saved from death for some time for the benefit of the Church. Here the Syrian tongue was unknown to most people, and, hence, St. Peter was compelled to use in its stead in the services of the Church, the Latin language. Exactly how or when he began to use this language we know not.

This brings us to the point where we must consider what is necessary for the proper celebration of Mass. Very briefly stated, there must be a lawful priest wearing priestly garments. He must offer the Mass in a church dedicated to God, on an altar containing the relics of the saints and in the presence of the faithful. He must use the ritual handed down from apostolic times and ordered by the Church.

In the early days the use of the full ritual at the sacred mysteries was extremely dangerous because of persecution. For this reason it is probable that Mass was not celebrated every day, but only on holy days and when they needed to give the Viaticum to the sick. The taking of wine and water, the Consecration and the distribution of Holy Communion were performed quickly for fear of the enemy, lest the Holy Sacrament be dishonored by the persecuting Romans. After a long time, when the Church became strong and was not molested, the Latin Church fixed the ritual almost as it is now.

The apostles, before they were separated, determined the fundamentals for the celebration of Mass.

There had to be a church to represent in the New Law the temple of Jerusalem in the Old Law. The sacristy attached to this represented the court of Pilate where Our Lord was condemned to the death of the cross.

The cloak or overcoat was taken off by the celebrant to recall the disrobing of Christ during His passion. The hands were washed to indicate purity and readiness to obey orders.

The wearing of the alb was to represent the purple robe put on Christ in mockery. Nowadays the priest wears white alba to represent purity and prelates have red sleeves as a mark of distinction.

The girdle reminds us of the cord with which the Jews and the soldiers tied Jesus to the column when they scourged Him.

The amice suggests the crown of thorns which was put on the head of the Saviour. Hence in the Latin ritual the priest first kisses it, then puts it on his head and finally places it on his shoulders. (Formerly in the Maronite ritual the priest left the amice upon his head till the Consecration when he threw it backward after the manner of some of the religious orders of the Latin Church. As a matter of fact, this custom of the religious orders has a Maronite origin.)

The stole represents the cord with which the Lamb of God was led to Annas and Caiphas and back again to the governor's hall to fulfill the prophecy of David, who said of Him about one thousand years before His sufferings: "He will be led as a lamb to butchery."

The maniple recalls the tying of Christ on the cross. At the time of the crucifixion it was unlawful to nail anyone to the cross. Hence Christ was first bound to the cross, but the Jews, fearing that His disciples and friends would come and deliver Him and make Him King, nailed Him to the cross to hasten His death. Thus they fulfilled the prophecy of David, who said: "They pierced My Hands and My Feet; they numbered all My Bones." In the Latin ritual the priest uses one maniple in the form of a small stole. In the Maronite ritual the priest uses two maniples in the form of sleeves on both arms: each of these bears a small cross.

The chasuble with a cross on its back represents the cross which the Jews made Jesus carry on His shoulders from the court of Pontius Pilate

to the top of Mount Calvary. This journey of Christ the priest recalls when, clothed in his vestments, he walks from the sacristy to the altar.

The altar suggests Mount Calvary where Jesus was offered as a sacrifice on the cross to His Almighty Father. The steps of the altar represents the sloping sides of Calvary.

On the altar the priest uses a corporal made of linen representing the linen wrapped round the Body of Christ when placed in the sepulchre by Joseph of Aramathea.

The chalice recalls the glass used by Jesus at the Last Supper. It symbolically represents the rock which gave mysterious water to Moses in the desert. Furthermore, it represents the womb of the Virgin Mary which contained not only the mysterious water but also the Body and Blood of Jesus Christ for nine months. As the mysterious water came out of a rock, so a Babe was born of a Virgin.

The paten reminds us of the plate which Jesus used at the Last Supper, and with the chalice, symbolically represents the womb of the Virgin Mary.

Two palls cover the chalice and paten to preserve them from desecration.

Wheat bread (unleavened) and grape wine represent the Body and Blood of Jesus Christ.

A purificator is used to cleanse and dry the chalice and paten.

A veil is used to represent the humanity of the Blessed Virgin.

Then, too, there is the smoke of incense as-

ceding to God on high and symbolical of the prayers of the faithful which go up to the Almighty. This is used to appease the anger of God as it was used when Moses ordered Haron to burn incense between the tabernacle and the people when God was angry and afflicted the Israelites with disease because of their idolatry. This burning of incense appeased the Lord and He forgave the Israelites their sins.

We will now discuss the Mass according to the Maronite ritual. The priest first fixes the corporal. Then after cleansing the chalice and paten with the purificator, he puts incense into the censer. With the paten in his right hand he allows the smoke of the incense to fill the upturned chalice which he holds in his left hand. He then covers the chalice with the paten and places it on the corporal. This incensing of the chalice is symbolic of the action of the Holy Ghost at the Incarnation after the Angel Gabriel's Annunciation.

Next comes the offertory. Here the priest takes the host, blesses it and elevates it with both hands; then he asks God to accept his sacrifice as He accepted the sacrifices of Abel, Noah, Abraham, David and Elias. After this he puts the host upon the paten and covers it with a pall. The action of covering the host represents the incarnation. The priest next puts wine and water into the chalice and makes the offertory of the chalice. The chalice is then placed in the middle of the corporal and covered with the other pall. Placing

a large veil over the chalice and paten the priest comes down from the altar to make an act of confession and contrition. After this he goes up to the altar. The chalice and paten covered by the large veil from the offertory to the consecration represent the nine months spent by the Incarnate God in the womb of the Blessed Virgin. When the priest takes off the veil and the two palls his action is symbolic of the birth of Christ.

Before the consecration the priest, following the Latin rite, puts his hands over the chalice containing the wine; the priest following the Maronite rite performs the same action before the Epistle, because he has already before him the bread and wine representing the Body and Blood of Christ, the Lamb of God. This imposition of hands represents the placing by the priest of the sins of those for whom the sacrifice is offered upon the head of the Lamb of God, who takes away the sins of the world. This action recalls a similar one in the Old Law. Under the Old Law, the sinner, who brought a sacrificial victim to a priest, placed his hands upon his head before it was slain. Thus God commanded Moses: "If anyone of the people of the land shall sin through ignorance, doing anything that by the law of God is forbidden and offensive, he shall upon learning his sin, offer a she-goat or lamb without blemish, and he, the sinner, must put his hands upon the head of the victim, and the priest shall slay it in the entry of the Tabernacle of the Testimony. (Leviticus ch. 4, v. 27-30.)

The next action of the Mass is the consecration. Here unleavened bread and grape wine must be used by a lawful priest. The words of consecration must be the same as those used by Christ Himself. Furthermore the priest must have the intention of consecrating the bread and wine. The consecration must be just the same as our Lord said.

After the consecration comes the elevation. The elevation represents the hanging on the cross of the Body of Our Lord Jesus Christ.

Next comes the immolation. This represents the slaughter of the victim. Thus, Jesus, a victim under the appearance of bread and wine, as the Lamb of God is slain and offered to His Eternal Father.

In the Latin ritual, when the priest breaks the Host, he takes a small particle from the half held in the left hand, and making three crosses over the chalice, drops the small particle into the chalice, saying, "Pax Domini sit semper vobiscum."

In the Maronite ritual, after the action of breaking the Host in two which is symbolical of the slaying of Christ, the priest takes the small particle in his right hand, and before saying the Pax Domini dips it in the Blood and three times touches with it the Host on the paten. Then he drops the small particle into the chalice. All of this ceremony is carried out to symbolize the union of the Body with the Blood and show that the Blood must be united to the Body.

This recalls a ceremony of the Old Law. Thus God commanded Moses: "Thou shalt present the calf without blemish before the Tabernacle of the Testament, and Haron and his sons shall lay their hands upon its head, and thou shalt kill him in the sight of the Lord, beside the door of the Tabernacle of the Testimony, and taking some of the blood of the calf, thou shalt dip thy finger in the blood and put it upon the corners of the altar with thy finger, sprinkling three times the altar; the rest of the blood thou shalt pour at the bottom thereof." (Exodus ch. 29, v. 10-12.)

After the priest says three times in the Latin ritual, "*Domine, non sum dignus*" . . . he receives the entire Host. In the Maronite ritual the priest receives Holy Communion twice. The first reception is for himself and the second, for the one for whom the sacrifice is offered. This action also had its counterpart in the sacrifices of the Old Law. Thus God commanded Moses. "Any man who commits sin must offer sacrifice, and bring the victim to the priest, and before the priest slays the victim, the sinner or sinners must put their hands upon the head of the victim, and when the victim is killed, the priest has full right to take his portion from that victim." (Exod. ch. 29, v. 26.) According to the command of God the portion of the priest was the right shoulder and the breast of the victim. The rest of the victim must be eaten by the one for whom it is offered. All this must be done in the Temple. "Thou shalt also take the breast and the shoulder of the ram,

upon which Haron and his sons placed their hands, and thou shalt consecrate both the consecrated breast and the shoulder, that thou didst separate from the ram; and there shall fall a share to Haron and his sons by a perpetual right from the children of Israel, because they are the choicest and the beginnings of their peace victims, which they will offer to the Lord.” (Exodus ch. 29, v. 27–28.)

In the Maronite ritual, after the priest receives half of the Host, he elevates with both hands the paten which contains the other half of the Host and prays God to accept this sacrifice for whom it is offered as He accepted the sacrifices of Abel, Noah, Malkizadek, Abraham, Isaac, Jacob and Elias. Then the priest holding the chalice in his left hand and the paten in his right, turns towards the faithful to give them benediction with the Blessed Sacrament. Then he receives the other part of the Holy Host for the party for whom the sacrifice is offered because at times that party may not be in the state of grace to receive it or may be dead.

Last of all, the priest elevates his opened hands towards heaven to receive a plenitude of graces and distribute them to the faithful, saying: “*Benedicat vos Omnipotens Deus. Pater et Filius, et Spiritus Sanctus. Amen.*”

CHAPTER XVI

THE LITURGY OF THE HOLY MASS

IN discussing the liturgy of the Holy Mass I desire no reward save the benefit of souls and the promotion of the glory of our Eucharistic Lord. I feel elated, however, at the opportunity to throw light on what was initiated by an incumbent of the Papal throne, the visible head of our Holy Church, to whom at all times we must look for inspiration.

Let us briefly consider what the liturgy is. To some it merely means the external ceremonies with which the Church invests her offices. This idea may be partly due to the fact that the liturgy, as is frequently the case, is only a matter of rubrics. There are some, too few, perhaps, in numbers, who do not think it embraces every public service but only that which the Church has officially established and regulated as to form and content, ceremony and text, in her official liturgical books. Perhaps I am mistaken, but I venture to think that few, even of us priests, who are supposed to have a deep knowledge of the liturgy, vividly understand that it is the principal ordinary means by which Christ continues on

earth those acts by which He brings salvation to His people. Yet it is so.

The salvation which He wrought on earth by His life and death He continues to the end of time. He is the "sacerdos in aeternum," and nobody comes to the Father except through Him. The superabundant source of all supernatural life is the sacerdotal power of the High Priest of the New Covenant. But this sanctifying power Jesus Christ does not exercise here below except through the ministry of a visible sacerdotal hierarchy. Though "all power is given" to Him "in heaven and on earth," He said to His Apostles "teach ye all nations, baptizing them in the name of the Father, and of the Son and of the Holy Ghost."

The sacerdotal hierarchy is, therefore, the agent through which Christ acts and ordinarily uses His power of sanctification and salvation. Hence its official acts are His acts. For this reason the priest is rightly called an "alter Christus." The liturgy, then, which is the sum total of the functions by which the priesthood puts into effect the mission given it by Christ is the action of Christ for the salvation of souls, and therefore, the movement which seeks to bring the faithful to a more active participation in the liturgy and into closer union with sacerdotal action must have for its aim, and must result in, the sanctification of souls. Of course, mere vocal union cannot effect such results. There must be, above all, the reception, with the proper disposi-

tions, of the Sacraments, for the Holy Sacrifice, and the dispensation of the Sacraments, which have their source and the cause of their efficacy in this Sacrifice, are the most important of liturgical functions.

However, besides the Holy Sacrifice and the Sacraments there are other sacerdotal ministrations to be found in the liturgical books. Christ preached and prayed for His apostles and for those that the Father had given Him. He praised and glorified His heavenly Father. He blessed the people and He fed them. He drove out devils and cured the sick, the blind and the lame. He redeemed the people not only from the spiritual evil of sin but also extended His ministrations to their bodily needs and exercised control over even inanimate nature for their benefit. All this He did for their eternal salvation. The Church, His Spouse, understands this and faithfully continues to minister to every need of human life. Her exorcisms, her blessings of various objects, animate and inanimate, in a word, the rites that are to be found in her liturgical books, are based on the example and life of our divine Master and have for their purpose the sanctification of men. Hence a higher esteem for these ministrations, a more copious use of them and their interpenetration of the Christian's life that it may be more Christ-like, and not a mere vocal recitation or singing of part of the Mass by the people, is the aim of the liturgical movement.

Briefly stated, then, it aims at union with Christ

through the Church. Christ is the Spouse of the Church, united with her as with His mystical body. She lives by His life. The expression of her life is the liturgy. Therein she celebrates the mysteries of His life; therein she recalls His conception and nativity, His passion and death, His resurrection and ascension, the glory of His Blessed Mother and His saints, His teaching and works, His whole life and its meaning, and His sacraments and other ministrations for the salvation of men. With Him she prays for all men and their needs; with Him she rejoices and is sad, suffers and triumphs. With Him she hopes and cries out: "My God, my God, why hast Thou forsaken me." She loves and gives everything for the sake of the Beloved until she can exclaim with Him: "It is consummated; into Thy hands I commend my spirit." Such is her life, year after year, until time is no more and she is united with Him in everlasting glory.

This life she would have the faithful lead with her. Day after day she sets it before them, not in cold, abstract terms, but in dramatic, soul-stirring words and actions. Her liturgy throbs with life and warmth; it is full of the fire of the Holy Spirit with whose very words it is replete and under whose inspiration it came into being. It is the noblest product of the finest Christian intellects and the most loving Christian hearts seeking to express what the Holy Ghost Himself has conceived of Christ. Nothing can surpass the brevity and pith of its teaching, the beauty and

simplicity of its language, the sobriety yet intoxicating effect of its sentiments, the recreating power of its sacraments, the purifying and comforting effect of its sacramentals and the penetrating quality of its prayers. There is something divine and deifying about it; everything in it has for its purpose and is eminently adapted to prepare mind and heart for union with God. And that by which this union on earth is consummated and the pledge of immortal union in heaven is received is the very center and heart of the liturgy, the Holy Eucharist.

This, then, is the liturgy. Need anyone wonder that those who thus understand it look to increased participation in it by the faithful as a potent means for the cultivation and preservation of the true Christian spirit and for increased sanctification of the Christian people? They cannot be mistaken. With their hearts focussed on the liturgy the faithful will be led by the Church to the proper attitude towards Almighty God. They will be taught all the doctrines of Christ in a most persuasive way. They will more copiously receive the grace of the sacraments, because they will be filled with the sentiments of the Church regarding them and have the benefit of her intercessory power. They will not, through ignorance, be selfish in their prayers, but will truly pray in Christ's name and live according to His spirit.

CHAPTER XVII

THE HOLY MASS

THE lesson which Holy Mass, at the earliest moment, conveys to us is the need of contrition and confession. The priest, standing before the lowest step of the altar, recites the liturgical confession; during this recitation he bows down and prays to God for the forgiveness of his sins.

This custom is not in any way new. The Jewish priests of the Old Law, before offering sacrifices, confessed their sins in the following manner. They put their hands upon the head of the sacrificial animal. As they did so they said: "verily, O Lord, I have sinned, and have done this amiss and have dealt wickedly: I repent and am ashamed of my doings, nor will I ever return to them." By this action they indicated that they put their sins upon the head of that sacrifice.

After the priest reaches the altar he says the Introit. In the Introit he says in substance that he comes to the altar of God, to God who gives joy to his youth. He dares to enter, he says, the house of God and approach the altar of the Almighty. After this he puts wine and water into the chalice, offers them to the Lord and then

covers the chalice. He next comes down to the lowest step of the altar to recite the liturgical confession. Then he recites the Gloria, the song of the angels at Bethlehem.

Here we depart for a moment from the question of the liturgy to consider the symbolic character of the altar stone. The stone is a symbol of Christ and helps to keep before us some of Our Lord's most vital lessons. Christ Himself said that He was "the stone which the builders rejected." The Jews were builders whose duty it was to erect a spiritual temple. This they failed to do. Then the Saviour came. Of Him the prophet had said: "Behold, I lay in Zion a chief cornerstone, elect, precious, and he that shall believe in Him shall not be confounded." (I Ep. St. Peter ch. 2, v. 6.) From of old it was foretold that His people would be the "living stones" of this new Temple, the Messias (Meshiha) who was to take the place of the old Jewish temple with its imperfect sacrifices. Christ came to unite all men, Jew and Gentile, just as the cornerstone unites the two walls. Thus Our Lord willed the union of all peoples in the true faith. But the Jews rejected the message of the Redeemer. For this reason Our Lord rebuked them and told them how futile would be their opposition to His teaching.

No wonder, then, that the altar stone, so rich in symbolic meaning, is one of the things with which the priest can never dispense in the celebration of Mass.

Resuming our discussion of the liturgy we next come to the Gospel. The Gospel, the New Testament (New Law) signifying the substitution of a new life for the old, is the greatest book in the world. Therefore we ought to learn its lessons and be able to quote from it. As nearly all that has heretofore been done in the Holy Mass had a corresponding service in the Old Law so the New Testament which tells of the coming of Christ and our redemption was foreshadowed by the Old Testament.

Here we might mention a difference, e.g., in the Maronite liturgy wine and water are placed in the chalice at the beginning of Mass. Before the Gospel the priest places his hands on the top of the chalice, as he puts the sins of the people for whom the sacrifice is offered upon the head of 'Agnus Dei, represented by the bread and wine. In the Latin liturgy after the Gospel the priest puts wine and water into the chalice, offers them to the Lord, turns to the people and says *Orate Fratres*. Then some time afterwards and just before the Consecration he places his hands upon the chalice and this action is symbolic of the confession of the Jews.

Then comes the Consecration. From now on we have the most important part of Holy Mass, for the time from the Consecration to the consummation of the holy Sacrament is the time of real presence of Christ.

At this point it seems desirable to discuss the sacrifices of the Old Law because they fore-

shadowed the sacrifice of the Mass. In the olden days sacrifices were offered to God on stone altars and afterwards on altars of brass in the Temple. In the words of Isaias: "I will bring them into My holy mount, and will make them joyful in My house of prayer; their holocausts and their victims shall please Me upon My altar, for My house shall be called a house of prayer for all nations." (Is. ch. 6, v. 7.) We will now go back to the earliest days and study the sacrifices of Abel, Abraham and Malkizadek. In this study we can find much useful, vital instruction. These three patriarchs and their sacrifices demand special mention later on in the most sacred part of the Holy Mass.

Abel, the second son of Adam and Eve (Hawa), was a herdsman by occupation who offered to God a more excellent sacrifice than his brother Cain. Genesis, in giving their story, presents us with a picture of pastoral life in which we see Abel's spirit of true piety expressed in his giving to God the best that he possessed. "Abel was a shepherd, and Cain a husbandman. And it came to pass after many days that Cain offered of the fruits of the earth gifts to the Lord. Abel also offered of the firstlings of his flock, and of their fat: and the Lord had respect for Abel and his offerings. But for Cain and his offerings He had no respect; and Cain was exceedingly angry, and his countenance fell." (Gen. ch. 4, v. 5.)

Abraham's sacrifice is familiar to all. When Isaac was grown to be a lad, God tried Abra-



REV. EMMANUEL JOSEPH ELKOURI HANNA

O little golden Cradle,
Which waits for Mary's Son,
Until my words give birth to Him,
Each day's expected One.
Gracious Lamb who shall be slain,
To pay for Adam's sin,
Oh! keep me close unto Your heart
That I may Your kingdom win.

—*The Author.*

ham's faith by ordering him to sacrifice his only son. Abraham did not hesitate to proceed to fulfill the demand of the Lord. The boy was forced to make a three days' journey, the altar was prepared and the sword was raised to slay the victim when a voice from heaven was heard. God wished not a hair of Isaac's head to suffer. What he wanted was proof of the patriarch's absolute trust in Him and his readiness to give up what was most precious in his eyes. "Abraham lifted up his eyes and saw behind his back a ram amongst the briars sticking fast by the horns, which he took and offered for a holocaust instead of his son." (Gen. ch. 22, v. 13.) Whereupon the holy covenant between God and Abraham was ratified anew.

The last scene of sacrifice required by our present study is in the promised land. Abraham was not long on the soil of Hebron when a war broke out in his immediate neighborhood. In the strife his nephew Lot was captured and carried away. Abraham no sooner learned of this than he armed his men, pursued the enemy and recovered Lot, the other prisoners and much booty. The pursuit was long but the victory was great. After thus defeating Chodorlahomor and his Babylonian allies, Abraham on his return was met by the priest of the Most High God who blessed him and received tithes from him of the spoils of war. This high priest was Malkizadek, an ancient king and priest who ruled in Salem. The name Salem (the old name of Jerusalem) is found in the Tal-el-

Amarna tablets, 1400 B.C.¹ Referring to the meeting of Malkizadek and Abraham, Genesis says:

¹ It seems to me that the tablet which was found in Tal-El-Amarna has the wrong date for the meeting of Abraham with Malkizadek. According to this tablet the year of this meeting was 1400 B.C.; I contend that the Bible as a history proves this date to be false.

Abraham was about ninety years old when he met Malkizadek.

Isaac was sixty years old when Jacob was born. (Gen. ch. 25, v. 26.) 60

Jacob lived in Cananea one hundred and thirty years and seventeen in Egypt. This makes the age of Jacob to be one hundred and forty-seven years. (Gen. ch. 47, v. 28.) (In Cananea) 130

The Children of Israel lived in Egypt four hundred and thirty years. This includes the seventeen years of Jacob in Egypt. (Gen. ch. 12, v. 40.) 430

From the coming forth from Egypt to the fourth year of the reign of Solomon there were four hundred and eighty years. (III K. ch. 6, v. 1.) 480

Solomon reigned forty years. From this we take four years. (III K. ch. 11, v. 42) 36

His son, Robaham, reigned seventeen years. In his time the kingdom was divided into the kingdoms of Juda and Israel (III K. 14, v. 21.) 17

His son, Abia, reigned three years. (III Kings ch. 15, v. 2.) 3

His son, Assa, reigned forty-one years. (III Kings ch. 15, v. 10.) 41

His son, Joshaphat, reigned twenty-five years. (III Kings ch. 22, v. 42.) 25

His son, Ioaram, reigned eight years. (IV Kings ch. 8, v. 11.) 8

His son, Ochazias, reigned one year. (IV Kings ch. 8, v. 26.) 1

His brother, Yoas, reigned forty years. (IV Kings ch. 12, v. 1.) 40

Atalia, mother of Yoas and Ochazias, reigned six years, after she slew all her children with the exception of Yoas. (IV Kings ch. 11, v. 3.) 6

Amasias, son of Yoas, reigned twenty-nine years. IV Kings ch. 14, v. 2.) 29

Azarias or Ozias, son of Amasias, reigned fifty-two years. (IV Kings ch. 15, v. 2.) 52

His son, Yoatam, reigned sixteen years. (IV Kings ch. 15, v. 33.) 16

His son, Achaz, reigned sixteen years. (IV Kings ch. 16, v. 2.) 16

Footnote continued on next page.

“Malkizadek, the king of Salem, bringing forth bread and wine, blessed Abraham and said: ‘Blessed be Abraham by the Most High God, who created heaven and earth. And blessed be the Most High God by whose protection the enemies of God are in thy hands.’” (Gen. ch. 14, v. 18-21.)

In these three examples there is provided for us a proof that there were early sacrificial acts, the whole purpose of which was the preparation of the world for the Holy Mass. To understand this we must follow the current of the sacrificial idea down to the great sacrifice. The sacrifice of the Mass was foreshadowed by Malkizadek’s of-

His son, Ezechias, reigned twenty-nine years. (IV Kings ch. 18, v. 2.)	29
His son, Manasas, reigned fifty-five years. (IV Kings ch. 21, v. 1.)	55
His son, Amon, reigned two years. (IV Kings ch. 21, v. 19.)	2
His son, Yosias, reigned thirty-one years. (IV Kings ch. 22, v. 1.)	31
His son, Yoachas, reigned three months. (IV Kings ch. 23, v. 31.)	$\frac{1}{4}$
His son, Eliacim or Yoakim, reigned eleven years. (IV Kings ch. 23, v. 36.)	11
His son, Yoachin, reigned three months and was led to Babylon. (IV Kings ch. 24, v. 14-16.)	$\frac{1}{4}$
His uncle, Sedecias or Matthanias reigned eleven years. (IV Kings ch. 24, v. 18.)	11
After his eleven years’ reign Sedecias along with the Jews was taken captive by the Babylonians. In this captivity the Jews remained seventy years. They returned to Jerusalem in the reign of Cyrus, King of Persia. (II Paral. ch. 36, v. 21.)	70
From the end of the captivity till the coming of Christ, according to the prophet Daniel there were four hundred and ninety years. (Daniel ch. 9, v. 24-27.) . . .	490
	2089 $\frac{1}{2}$

The difference in dates between the tablet of Tal-El-Amarna (1400) and the biblical summary (2089 $\frac{1}{2}$) is 688 $\frac{1}{2}$ years. This proves, perhaps, that the tablet was made by some unskilful man.

fering of bread and wine, was foretold by the prophet Malachias and was instituted as a sacrifice by our Divine Lord Himself.

Now these sacrifices were real sacrifices because they were acts of divine worship in which sensible substances, wholly or partially destroyed, were offered to God in acknowledgment of His sovereign dominion over all things.

Let us analyze the essence of sacrifice in the Old Law. In the first place the victim had to be destroyed. This destruction was effected in both bloody and unbloody manners. The destruction was bloody in the case of animals which were commonly lambs, oxen or goats. It was unbloody in the case of inanimate objects such as flour, wine or oil. In the next place the chief objects offered were bread and wine, sheep and oxen and the first fruits of firstlings. Then it was necessary to have a priest chosen among men to act as a mediator between them and God. In the Old Law one family was set aside exclusively for this honor. Finally the purpose of sacrifice was the acknowledgment of God as sovereign Lord of all things and the reconciling of man with God from whom he had been estranged by sin.

Let us now apply the essential qualification of a sacrifice to the Holy Mass. In this Sacrifice Christ offers Himself as a Victim and our reception of this Victim is the necessary sacrificial destruction. The objects of this Sacrifice are the bread and wine which become the Body and Blood of Christ by the words of consecration. Christ is the great High Priest. "Thou art a priest for-

ever according to the order of Malkizadek." And finally Christ offers Himself for the whole world. "He who is high as eternity, whose arms stretch through infinity, is lifted up on the cross for the sins of the world."

In discussing the sacrificial character of the Mass there is something in the Old Testament that may be worthy of note. In the Old Law, the high priest, ministering at the sanctuary, entered the Holy of Holies. The veil of the Temple hid him from the people. "And the veils shall be hanged on with rings, and within it thou shalt put the Ark of the Testament." (Exodus ch. 26, v. 33.) That veil was rent when Our Lord died. This meant that Christ, making the real atonement, had insured for us a free access to God. His Sacrifice forever supplanted the old sacrifices. May this great New Sacrifice contribute more and more to the praise and glory of God, our own profit and the benefit of all the Church!

The better to understand the part we play in the drama of Calvary we must seriously consider the vital truth of the Mystical Body and our rôle therein. By uniting our intention with that of Our Lord we make His great acts of praise, prayer, reparation and obedience our own. Our Lord made this plain when He said: "I am the vine, you are the branches." He is the Head, we are the members of His mystical body. The whole Christ must have a head and a body: of this mystical Christ the head is the only begotten Son of God, whilst the Body is all the members of the Church on earth, in purgatory and in Heaven.

Thus by union with all of us, its members, does the Mystical body of Christ become complete.

We will now return to Our Lord's teaching concerning the vine. As the branches and the fruit make the life of the vine their own, so we, in close touch with the vine by our presence at Mass, and united with Christ by sanctifying grace, partake in the great drama of God's honor and glory whilst, at the same time, we benefit our own souls.

However, we are not the only ones in church at Mass time. Besides those who kneel with us there are other guests partaking in union with us of the sacred Banquet. They are those whom we see not with the eye of the body but with the eye of the soul.

"Number us in the flock of Thine elect," prays the Church. By the application to our souls of the merits gained by Christ on the Cross we become bona fide members of Christ's flock. That flock may be little, when contrasted with the world's millions, but it is the flock of the Good Shepherd. At the head of this flock Christ has placed Himself. So did the eternal Father decree. "I will set up one Shepherd over them, and He shall feed them and He shall be their shepherd." Can there be anything clearer than that Christ is the shepherd of our souls?

With the consecration² comes the most divine

² As all Catholics know, the elevation of the Sacred Host and of the Precious Blood takes place after the consecration. The Bishop of Paris, Eudes of Sully (1196-1208), introduced this custom of the elevation. Previously the Host was elevated ever so slightly, not at the consecration, but just after the Pater Noster. But from this time on, as the words of consecration were said, the priest lifted the Host high enough to be seen and worshipped by the congregation.

part of the Mass. It is then that Christ visits us as the Prince of Priests. He is the High Priest who is ever offering up His meritorious sacrifice which is represented on earth by the Mass. We must not forget, however, that Christ is not the sole offerer of the Mass. He, of course, comes first, for it is in His name and place the priest acts and speaks. After Jesus the priest is the chief offerer. Next come the people who act as offerers through, and with, the priest. They act this part for they, too, belong to the mystical body of Christ. Thus Christ, the priest and the people, all offer a sacrifice to God the Father Almighty. Through this union with Christ we can present all our life, thoughts, actions and sufferings with those of Christ and present them to the eternal Father as one great act of obedience.

“Do this in commemoration of Me,” said Our Lord at the Last Supper. This is what is done in the Mass. Just as it was the custom at the Phasseh to rehearse God’s mercies towards the Chosen People in delivering them from bondage, so in the Mass we tenderly recall what Christ did for us at the Last Supper and on the Cross.

It may be well here to bear in mind that the Mass is the continuation of the sacrifice of the Cross. What Our Lord did at the Last Supper, the priest does in the Mass. Then Our Lord comes on the altar. Thus the sacrifice of the Mass is the same as that of Calvary. True, indeed, there is not now a physical but a figurative shedding of blood. The altar becomes another Calvary. The sacrifice of the Mass is not merely an image

of the sacrifice of Calvary: it is Calvary itself with the sacred Body of Christ nailed to the cross and the precious blood flowing from it on us. Thus the slain Christ is commemorated and the Mass shows forth the Lord's death until He comes. Truly then must we say that this blood of Christ shed for us seeks pardon for us. As the sprinkling of the sacrificial blood set the seal of the ancient covenant so now "the precious blood of Jesus seals His new covenant of the new law of charity, the law of fraternal love." "With desire have I desired to eat this Phasseh with you." So spoke Our Lord and so He fulfils His words in the Mass.

The Mass was, also, instituted to encourage our love and longing for divine truth. Jesus desired to aid our weak, faltering faith and to vivify our memory of Him through a faith born of His real presence on our altars. What more could He have done for us? Hence, at the Last Supper He gave this command: "Do this in commemoration of Me." The continual celebration of Holy Mass, age after age, is the fulfilment of this divine command. And in the part of the Mass which we are discussing the Church is especially mindful of her Master's wish. She is full of the Divine Presence. Jesus occupies her whole heart, her whole soul. How the divine Victim, crucified and dying on the cross, should be the object of all our faith, hope and love!

Never, indeed, must we lose hope of reaching happiness, for faith points the way and grace

gives the strength and courage to go on. That we may clearly know the way by which we must travel to happiness we should take heed of the words of Our Lord: "I am the door; by Me, if any man enters in, he shall be saved and he shall go in, and go out, and shall find pastures." (John ch. 10, v. 9.) Christ, then is the One "who is able to preserve you without sin and to present you spotless before the presence of His glory with exceeding joy." (Jude ch. 1, v. 24.) Every one has the glorious opportunity of drawing nearer to Our Lord in the Mass, of going in and going out by the true door. "If any man ministers to Me, let him follow Me; and where I am there also shall My minister be. If any man ministers to Me him will My Father honor." (John ch. 12, v. 26.)

Surely there is no better way of reaching the Father through the Son than by the holy Mass. The Mass itself provides a foretaste of heaven. Hosts of angels on our altars surround the Eucharistic Christ. There, too, the spirits of the just are assembled to render praise to the Lord. Truly the Mass is an echo of the praise heard in heaven just as the chant of the angels on their way to Bethlehem found an echo in the hearts of the shepherds. Our altar is Bethlehem. The Mass finds the heavens bent 'down and the holy One of God present with us. "For a Child is born to us and a Son is given to us," the Son of God. In the Mass an immense horizon opens before the eyes of faith where our souls join in

praise and worship with the Queen of Heaven, the angels, the martyrs, the virgins, the penitents, the hermits, the crusaders, the missionaries, the kings, the queens and all the canonized children who glorify Our Father, the Lord of Heaven and Earth.

From the Holy Eucharist, too, comes the invitation: "Come to Me, all you that labor, and are burdened, and I will refresh you." (Matt. ch. 11, v. 28.) It will pay to keep that invitation in mind and go to Him when evil threatens to overcome us and sin is near us. The daughter of Yairus represented a soul fallen into grievous sin through frailty rather than through malice. Yet Christ restored that girl to life when recourse was had to Him with lively faith and true humility. In like manner if we have recourse to the Real Presence of Christ as Yairus went to Him when He walked the earth, He will help us, raise us up even though we be dead, heal the wounds caused by sin, past and present, and preserve us in the future from evil. Let us, therefore, not hesitate to act as Yairus did.

At the Last Supper, which was the first Mass, Our Lord took bread and changed it into His own body. He broke and gave to His disciples, and told them that they and all who came after them were to do the same for all time. On the next day, Our Lord's blessed humanity was, as it were, broken on the cross.

And so, after the Consecration, the next important act in the Mass is the breaking of the Bread

which reminds us of what Our Lord did for all of us at the Last Supper and on the cross. The Holy Host laid down on the paten is the life of Our Lord laid down for the world. "He was wounded for our iniquities, He was bruised for our sins, and by His wounds we are healed." While no bone of Our Lord's body was broken on the cross, His Sacred Heart was pierced for us, and thus was fulfilled the prophecy of David. "He keepeth all His bones, not one of them is broken." (Ps. no. 33, v. 21.) The piercing of the Sacred Heart of Jesus took place that blood and water might come from it and that the Scripture might be fulfilled.

And then at Mass takes place the reception of Holy Communion. Holy Communion clearly shows how the Mass is a sacrifice. In very early times there used to be a sacrifice among the Hebrews known as the sin-offering. This was intended to restore the worshipper to favor with God after such favor had been forfeited by sin. A ram, a goat or a bullock was slain near the altar; on the altar the fat portion was consumed and the offering was presented on behalf of the sinner. The high priest, of course, was the offerer. The victim was destroyed before God to show that He is the sovereign Lord of all things. Now the divine Victim, the body and blood of Christ, is received in Holy Communion. Christ gives Himself to us that we may be united to Him and identified with Him. In Holy Communion, therefore, the dearest desire of the hu-

man heart is realized. When we partake of the flesh and blood of the Lord we are transformed into Him. Our body is His; our soul is His; we cease to be ourselves. We bear the marks of His body on our own.

So clear is Our Lord's way of stating the truth of Holy Communion that not even a shadow of doubt is left. How wonderful must be the love of God for the soul! What a gift He gives us in Himself. The gift is His own body, the same that was sacrificed on the cross to glorify the Father. This becomes the food of our souls, our assurance of the glory of heaven and our viaticum to help us in our journey towards God.

Christ, in fact, lives in the communicant, and the communicant in Christ. "He that eateth My flesh and drinketh My blood, abideth in Me and I in him." "As the branch cannot bear fruit of itself, except it abides in the vine, no more can you except you abide in Me." Hence we so abide in Christ in Holy Communion that His thoughts and feelings and ways and tastes intertwine with the soul's as the vine intertwines with its branches: thus close is the union of the soul with Christ in Holy Communion.

Finally we come to the question of the Canon of the Mass. The word canon in ecclesiastical language has many meanings. Here, where it serves to designate the principal portion of the Mass liturgy, it signifies the standard formula, the fixed standard, the invariable rule governing the sacrificial act in mystic fashion and enclosing it,

as it were, in a most precious case. As the sacrifice which the eternal High Priest offers on the altar till the end of time is and ever remains the same, so, in like manner, the Canon, the ecclesiastical sacrificial prayer, in its sublime simplicity and venerable majesty, is and ever remains invariably the same. The Catholic Church, many centuries ago, established the sacred Canon so free from all error that nothing is contained therein which does not diffuse in the highest degree a certain odor of holiness and piety and raise to God the minds of those who offer the Holy Sacrifice. This elevated character of the Canon is due to the fact that it consists partly of the very words of the Lord, and partly of the traditions of the apostles and the pious ordinances of holy Popes.

The Canon is, therefore, through its origin, antiquity and use, venerable, inviolable and sacred. If ever a prayer of the Church came into existence under the special inspiration of the Holy Ghost, that is assuredly the prayer of the Canon. The spirit of faith pervades it and the sweet odor of devotion permeates it. It is a holy work, full of force and unction. Does it not bring joy to the heart to consider that we still utter the same words at the altar that so many devout priests throughout the entire Church and in all ages have always used in offering the Sacrifice? The prayers of our Canon are the same prayers as those recited in the Canon of the Mass by the early martyrs in the chapels of the Roman catacombs.

CHAPTER XVIII

MAN'S DUTY TOWARDS GOD

As Christ was to leave the earth He found it necessary to appoint some one to govern the Church in His place. His flock needed a visible shepherd and this shepherd He found in St. Peter. Before giving him his appointment He thrice asked him the question: "Simon, son of Jouna, lovest thou Me?" This he did to show to the world what a love of God and of His service should be in the hearts of those who undertake the care of the souls. In like manner, after He appointed St. Peter chief of all the Church, He demanded a service of love from all the apostles. "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." Thus was instituted the sacrament of Baptism by which we are enrolled as Christians in the service of God. As circumcision was the mode of entrance into the number of God's Chosen People of old, so Baptism is the gateway to His church and service in the New Law. To aid us, too, in that service He left to His Church His precious Body and Blood under the species of bread and wine in the Holy Eucharist. Thus, to help souls, the Lord gave to

them the most precious banquet they could feast on. Hence David sings: "Thou hast prepared a table before me, against them that afflict me; and thy chalice, which inebriateth me, how goodly it is." If then, the Holy Eucharist, an ocean overflowing with spiritual delight and inebriating the mind with ineffable sweetness, does not enrich us, the reason is that we lack the proper dispositions.

We owe this service to God because of His infinite goodness to us. What were we before God created us? Nothing; and we would always have remained so had not God, out of mere goodness, without any merits of ours, given us existence. From amongst millions of possible beings He selected us. After having decreed to give us a being, He might have given us any form of existence different from that which we possess. He made us among the works of inanimate or irrational nature. "Cannot I do with you as the potter, O house of Israel, saith the Lord: Behold, as clay in the hand of the potter, so are ye in My hand, O house of Israel."

Every member of our body is a particular and distinct favor of God. Reflect how wretched we would be had we been born blind, deaf or dumb. How grateful we would be to the man who should restore to us the use of any one of our limbs if we had lost it. How much more grateful, then, ought we be to God for having given us these limbs whole and entire. How we should take care not to abuse any of them by giving displeasure

to the Creator, by yielding them "to serve uncleanness and iniquity unto iniquity." Rather should we "yield them to serve justice unto sanctification."

By creation God gave us our being but once; by preserving us in being He is a Creator for us every moment of our lives. If He did not preserve us we would fall immediately into our original non-existence. The moonbeam does not as strictly depend on the sun as we do on God. The man who is held by another from the top of a high tower or precipice would be daringly mad to revile the man who held him. What is the madness of him who dares to insult the God who holds the thread of his existence in His hands?

God has not only preserved us but has provided us most abundantly with every necessity and convenience. This earth He has furnished for us as a temporal habitation. For our benefit and delight He has illumined it with the sun, moon and stars, and stored it with animals of many varieties. Whatever is admirable on the surface of the earth or below it, whatever ranges on it, swims in the sea or inhabits the regions of the air, are all ours. "What is man that Thou art mindful of Him? Thou hast subjected all things under his feet, all sheep and oxen; moreover the beasts also of the fields, the birds of the air and the fishes of the sea, which throng the paths of the sea." Everything, in a word, which God made He made for the service of mankind. But whilst He made these for the service of mankind He

ordained that man should tender service to his Lord and supreme Benefactor by adoration and love.

Then, behold what gifts He gave us through the Redemption. If we bear these in mind we should esteem as dust everything material for the sake of Him who suffered for us throughout life from the lowly manger to the ignominious death of the cross. Throughout His life He suffered from hunger and thirst, cold and nakedness. Above all did He suffer for us in His passion. He was scourged at the pillar, crowned with thorns and nailed to the painful cross. All this He endured for His enemies, for sinners. Who ever suffered so much even for his friends? No wonder, the Holy Church, unable to restrain her feelings of gratitude and admiration, exclaims on the eve of Easter: "O happy fault which deserved to have such and so great a Redeemer." What an advantage is ours in having the Son of the King in the heavenly court as our advocate, the Son who is so desirous to promote our pardon! Yes, we have Jesus as our advocate, Jesus "who hath loved us and washed us from our sins in His own blood." He can get what He wills for He is infinitely powerful. "All things are delivered to Me by My Father."

But the Father was not satisfied with sending His only Son to redeem us. He made us His adopted children. The greatness of this favor must be measured by the lowly state of those adopted, the dignity of the God who adopts us

and the sublime condition to which He elevates us. Who is more vile and base than sinful man and who more glorious than the infinitely perfect God? Man's body is nothing but a composition of dust of the earth, subject to a thousand infirmities and destined to become ultimately the food of loathsome worms. His soul is a constant prey of sin, an abyss of ignorance and a model of inconstancy.

From this divine adoption many precious advantages result. It places us under the protection of God, who governs, maintains, and defends us as an affectionate father does his children. "So hath the Lord compassion on them that fear Him." "Can a mother," exclaims the prophet Isaias, "forget her infant, so as not to have pity on the son of her womb? And if she should forget, yet will not I forget thee." How great, then, is our security when protected by such a Father! When He stands with us we need not fear who stands against us.

All these favors demand our love: His divine Fatherhood demands our honor. "Honor thy father and thy mother that thou mayest be long lived upon the land," says the Lord. If He demands this service towards our earthly parents, surely He desires us to honor the Father of all. To the prophet, Malachias, He says: "If, then, I be a Father, where is My honor?" To honor our Father, we must imitate Him. Hence Christ says: "Be ye, therefore, perfect as also your heavenly Father is perfect." St. Paul, too, says:

“Be ye, therefore, followers of God, as most dear children.” We must then imitate His sanctity and impeccability, His charity, mercy and justice, together with His other perfections. “Ye shall be holy,” He says, “because I am holy.”

Most powerful weapons in the service of God are the sacraments. These the infinite wisdom of God has adapted to all our spiritual wants and necessities. By Baptism we are regenerated, freed from original sin and admitted into the Church. This regenerated life is increased and strengthened by Confirmation. Its solid and substantial support is the Eucharist. Penance is its remedy when attached by any spiritual disease or when it is vitally injured. In like manner we might speak of the rest of the sacraments. “Surely, blessed are they that dwell in Thy house, O Lord.”

Seeing that the Lord is such a generous giver we should be always on the alert to ask for what we need. Christ says to His disciples: “Hitherto you have not asked anything in My name; ask, and you shall receive.” We should imagine ourselves to be poor, forlorn, naked beggars standing in need of everything for our spiritual life and should remember that Christ is infinitely rich, infinitely liberal and desirous to make us partakers of His bounty. We should listen to His solemn invitation: “Ask, and you shall receive.” Never did the most bounteous sovereign make such liberal promises. “Come over to Me, all ye that desire Me, and be filled with My fruits.” He is

even more willing to give than we are to receive. How we should then constantly pray in the midst of the miseries and danger because of the devil who is "as a roaring lion, going about seeking whom he may devour." False pleasures frequently assail us. The life of our body is never exempt from the menace of war, famine, pestilence and sickness.

Prayer, then, is a real friend. "Prayer," says St. Augustine, "is the key of heaven," because it procures for us every heavenly blessing. By it we receive the spirit of God, for Christ says: "Your Father from heaven will give the good spirit to them that ask Him." Prayer increases sanctifying grace and procures us more frequent supplies of actual grace. It strengthens our virtues and every supernatural gift. By this holy exercise our faith is enlivened, our hope invigorated and our charity inflamed, for in prayer we acknowledge God to be the Author of our faith, the Foundation of our hope and the Object of our affections.

We will now consider the glory of heaven and the reward that there awaits the faithful servant. Some idea of that glory we get from the triumphal entry of Christ into heaven. He was accompanied by countless angels who had come forth to meet Him, and followed by a numerous train of holy Fathers, whom He had redeemed from captivity. "Ascending on high He led captivity captive." "God ascended with jubilee, and the Lord with a sound of trumpet." The celestial spirits invited

one another to sing His praises. "Sing to the Lord, sing ye to God, who mounteth above the heaven of heavens to the east."

Great, too, is the glory which God in His infinite goodness wills to communicate to His elect in heaven. How noble must be the habitation which the Lord has devised for the just! Marvellous are the things which He has promised us; as a guarantee that He will fulfill this promise He has given us His own Body and Blood. Hence, the Church, grateful for the favor cries out: "O sacred banquet, in which Christ is received, and a pledge of future glory given to us."

Heavenly happiness, as theologians observe, is "a state made perfect by the concurrence of every good." In heaven no evil can assail us and every legitimate desire is fulfilled. "There," writes St. Gregory, "there will be light without eclipse, joy without sighs, desire without pain, love without sorrow, satiety without cloying, safety without danger, life without death, health without impairment, and so of every other kind of happiness, without the mixture of any evil, from which nothing in this life is free." Imagination would torture itself in the effort to conceive the glory, the beauty and the happiness of heaven. "O Israel" exclaimed an enraptured prophet, "O Israel, how great is the house of God, and how vast is the place of His possession!" This is the city which St. John describes in the Apocalypse. Its gates are of pearl, its walls of jasper and its foundations of the most precious stones.

The buildings and streets are of pure gold. "The city needeth not the sun nor the moon to shine in it, for the Lamb is the lamp thereof." And the psalmist cries out: "How lovely are Thy tabernacles, O Lord of hosts! My soul longeth and fainteth for the courts of the Lord."

Here the soul shall be penetrated with the Divinity in a more perfect way than heated iron is penetrated by fire. The memory shall be constantly employed in the recollection of the most delightful things. "They shall publish the memory of the abundance of Thy sweetness and shall rejoice in Thy goodness." The understanding shall be completely absorbed in contemplating the vision of God. It shall instantly behold the divine nature, the Trinity of persons and the attributes of God. Then will it see the secrets of God's decrees and the mysteries of His Providence. "We see now through a glass in an obscure manner," writes St. Paul, "but then face to face." "Thy friends, O God," exclaims the enraptured David, "are made exceedingly honorable."

Though, as we have shown, God's goodness and clemency towards man demanded that man in return should know, love and glorify the Lord, still all our good deeds, since the fall of our first parents, are insufficient to please Him. The sin of Adam and Hawa (Eve) was infinite in malice. To atone for it a person whose merits were infinite was required. Hence the honor which angels by their homage and men by their virtuous

deeds have ever given to God could not suffice to appease God's anger.

The only One, then, whose merits are of infinite value is Our Lord Jesus Christ. To this the prophecy of David bears testimony: "Thou art My Son. This day have I begotten Thee, and made Thee a priest. Thou art a priest forever according to the order of Malkizadek." In Him we have a High Priest who can adequately satisfy the offended majesty of God.

CHAPTER XIX

THE DIFFERENT TYPES OF PRIESTHOOD

A LITTLE repetition for the sake of clearness is necessary here. Again we define a priest as a man ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins.

Three types of priesthood appointed by God have appeared during the history of mankind. The first was that by right of the first-born, the second was the Haronic priesthood and the third the Christian priesthood.

From the beginning God appointed first-born males to the priesthood to offer sacrifice to Himself. "Every (first-born) male opening the womb shall be called holy to the Lord; and to offer for Him a sacrifice according as it is written in the law of the Lord, a pair of turtle doves or two young pigeons for the poor; but for the rich, they shall offer a lamb." (Levi. ch. 12, v. 6.)

The duty of the first-born was to rule as king and offer as high priest, sacrifice to God. Cain, the first-born of Adam, was a priest and offered sacrifices to God but these were not acceptable because of his wickedness. Thus he lost his right. Then Esau, a first-born, sold his right to his

brother Jacob. Ruben, the first-born of Jacob, and his brothers between him and Juda, lost their priesthood through wickedness. Hence Juda, a righteous man, was a priest by right and not by birth (for he was fourth-born). In the light of this we can better understand why Cain slew Abel. He slew his brother because Abel, being righteous, became first-born by right and "offered sacrifice to God of the firstlings of his flock, and of their fat; and the Lord had respect for Abel and his offerings." (Gen. ch. 4, v. 4.)

The Holy Scripture then relates that in the year 130 Hawa (Eve) begot a son, who was righteous. His name was Seth. After Seth came in succession the following first-borns: Enos, Cainan, Mehlaeel, Jared, Henoch, Mathusala, Lamech, and Noah. The first-born of Noah by right was Sem (Malkizadek) the elder brother of Japhet.

All these first-borns were priests, but during the existence of the elder one the others had no full jurisdiction to officiate as high priests and rule as kings as Sem (Malkizadek) ruled and officiated. The priesthood of Jesus Christ was similar to that of these first-borns because He was a first-born of the direct line and thus was a true priest and king forever according to the order of Malkizadek (Sem).

Sem, the first-born of Noah, possessed all the rights of his position. He ruled the city of Salem (Jerusalem) and in this capacity met Abraham as the latter returned from the slaughter of the

Four Kings. On this occasion, Sem, as a priest, also offered a sacrifice of bread and wine to the Most High God. Hence the priesthood of Christ was the same as that of Malkizadek (Sem) because Christ was a first-born in direct line from Adam through Malkizadek.

After the flood as already pointed out there came in succession the following first-borns: Arphaxad, Saleh, Heber, Phaleg, Rahu, Saruge, Nahoor, Tarah, Abraham, Isaac, Jacob, Juda, Pharas of Thamar, Hesron, Aram, Haminadab, Nahshon, Salmon, Boohaz of Rahab, Hobeed of Rahouth, Iassa, David, Solomon of Batshabah, wife of Urias, Rahabham, Abia, Assa, Ioshaphatt, Ioraam, Hozia, Ioatham, Ahaaz, Hezkia, Manassa, Ammoon, Iousia, Ioucania, Shalltaeel, Zorbabel, Abiud, Eliackim, Hazour, Sadouck, Achim, Eliud, Eliahazar, Natan, Jacob and Joseph. Joseph was betrothed to the Virgin Mary whose Son was the Messias (Meshiha) Jesus Christ.

Therefore the Messias (Meshiha), it is evident, by right of the first-born which originated with Abel and continued through Malkizadek, Abraham, Isaac, Jacob, and David, was a King and a High Priest as the Scriptures have stated. Hence the truth of the words of the Angel Gabriel to the Blessed Virgin: "Thou shalt call His name Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David, His father; and He shall reign in the house of Jacob forever, and to His kingdom there shall be no end."

(Luke ch. 1, v. 26-38.) To His kingship, too, Pilate testified when he wrote on the cross, "Jesus of Nazareth, King of the Jews." He was also truly a priest because He has the five qualifications recognized by Jew as well as Christian. He was a true man, for as St. Paul said, "He made Himself like us in all respects except sin." His compassionateness was amply proved by His sympathy for those in suffering and sorrow. By the authority of God was He a priest for He was the first-born of the Almighty and of the Virgin Mary. Then He was called to the ministry by the authority of God, as St. Paul informs us. He did not glorify Himself that He might be made a High Priest. God said to Him, "Thou art My Son, this day have I begotten Thee." And again He said: "Thou art a priest forever according to the order of Malkizadek." Finally He offered the greatest of sacrifices, that of His Body and Blood, for mankind.

Passing to the Haronic priesthood we quote the words of God to Moses: "Take Haron with his sons, their vestments and the oil of unction, a calf for sin, two rams, a basket with unleavened bread. And after that Moses vested the high priest (Haron) with the straight linen garment, girdling him with the girdle, and over it he put the ephod. He put also the mitre upon his head. He took also the oil of unction, with which he anointed the tabernacle. And when he had sanctified and sprinkled the altar seven times, he anointed it, and all the vessels thereof and the laver with foot

thereof he sanctified with the oil. And he poured it upon Haron's head, and he anointed and consecrated him. And after he had offered his sons (Haron's sons) he vested them with linen tunic and girdled them with girdles, and put mitres on them as the Lord had commanded. He offered also the calf for sin: and when Haron and his sons had put their hands upon the head thereof he immolated it, and took the blood and dipping his finger in it, he touched the horns of the altar round about. He offered also a ram for a holocaust, and when Haron and his sons had put their hands upon its head he immolated it. He offered also the second ram, in the consecration of priests: and Haron and his sons put their hands upon the head thereof, and took out of the basket of unleavened bread which was before the Lord a loaf without leaven." (Levi. ch. 8, v. 1-26.)

We now pass to the Christian priesthood which was instituted according to the order of Haron and not according to the order of Malkizadek. The priesthood of the first-born ended in Our Lord, who is the High Priest forever. Christian priests are ordained by the imposition of hands and anointed as Haron and his sons were, whether they are Levites, first-born or of indirect line.

Our priesthood, however, is preferable to that of Haron, because the latter was a symbol of ours. Furthermore the Haronic sacrifices of unleavened bread and a lamb without blemish, less than one year old, were shadows of our sacrifice which is the Lamb of God who takes away the

sins of the world. The fact that another Priest was to arise according to the order of Malkizadek and not according to the order of Haron proves that the Levitic priesthood was not perfect. Christ was constituted a priest by God the Father who said to Him: "The Lord hath sworn and He will not repent. Thou art a priest forever according to the order of Malkizadek." Jesus Christ belonged to this order because He was of the tribe of Juda. (The Haronic priesthood was confined to the tribe of Levi.)

To this priesthood of Christ St. Paul refers in these words: "God who at sundry times and in divers manners spoke in times past to the fathers by the prophets; last of all, in these days hath spoken to us by His Son, whom He hath appointed heir in all things, by whom also He made the world; who being the brightness of His glory, and the figure of His substance, and upholding all things by the word of His power, making purification of sins, sitteth on the right hand of the Majesty on high; being made so much better than the angels, as He had inherited a more excellent name than they. For to which of the angels hath He saith at any time, 'Thou art My Son, this day have I begotten Thee.' And again, when He bringeth the first-begotten into the world, He saith: 'And let all the angels of God adore Him.' And to the angels indeed He saith, 'He that maketh His angels spirits, His ministers a flame of fire.' And to the Son; 'Thy throne (to show that He was a true King), O God, is forever and ever;

a sceptre of justice is the sceptre of Thy kingdom. Thou hast loved justice and hated iniquity; therefore, God, Thy God, hath anointed Thee with the oil of gladness above Thy fellows. And Thou in the beginning, O Lord, didst found the earth; and the work of Thy hands are the heavens. They shall perish, but Thou shalt continue; and they shall grow old as a garment; and as a vesture shalt Thou change them, and they shall be changed; but Thou art the self-same, and Thy years shall not fail.' "

Here is what St. John said of Christ. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was made nothing that was made. In Him was life, and the life was the light of man; and the light shineth in darkness, and the darkness did not comprehend it. There was a man sent from God, whose name was John. This man came for a witness to give testimony of the light, that all men might believe through Him. He was not the light, but was to give testimony of the light. That was the true light which enlightened every man that cometh to this world. He was in the world, and the world was made by Him, and the world knew Him not. He came unto His own, and His own received Him not. But as many as received Him, He gave them the power to be made the sons of God, to them that believe in His name. Who are born, not of blood,

nor of the will of the flesh, nor of the will of man, but of God. And the Word was made Flesh and dwelt amongst us, and we saw His glory, the glory as it were of the only-begotten of the Father, full of grace and truth.” (John ch. 1, v. 1-15.)

CHAPTER XX

THE NATURE AND NECESSITY OF SACRIFICE

SACRIFICE is an oblation or offering to God, by a lawful priest of an external thing called a victim; a material change or destruction of the victim is effected to acknowledge the supreme dominion of God over the human race. The victim may be anything animate or inanimate such as sheep or bread and wine. Abel and Noah offered a sheep, Malkizadek and Jesus Christ, bread and wine, Haron, his sons and the Levite priests, lamb, ox, cow, goat and bread.

For every sacrifice three things are necessary. There must be a victim, a lawful priest, and an offering of the victim to God by destroying or notably changing it.

The ceremonies and other things associated with the offering of the sacrifice are important because they are taken from Holy Writ. Furthermore the Church, in order to present to us more vividly the life, suffering and death of Christ, gave them more adequate expression.

Of things associated with the offering of Mass the altar stone is one of the most important. On it the Lord offers His life to His heavenly

Father. It is in addition a symbol of Christ and helps to convey to us some of the Saviour's most vital lessons. Christ Himself said he was "the stone which the builders rejected." The Jews were the builders whose duty it was to erect a spiritual temple; they failed to do so. Then came Our Lord of whom the prophet had said: "Behold I lay in Zion a chief cornerstone, elect, precious. And He that shall believe in Him shall not be confounded." (I Ep. of St. Peter ch. 11. v. 6.)

And so from days of old it was told that the Messias (Meshiha) would be the cornerstone of a spiritual temple. His people would be the "living stones" of this temple; it would take the place of the old Jewish temple with its imperfect sacrifices. Thus Christ came to unite all men, Jews and Gentiles, as the cornerstone unites two walls. It was to be a union in the true faith. But the Jews rejected the message of Christ and hence the Saviour rebuked them and showed them the futility of their opposition.

The cornerstone holds the most important position in a building. Hence Christ was to be the foundation upon which God's kingdom was to be built, despite His rejection by the self-blinded people of Israel. "The stone which the builders rejected, the same is become the head of the corner. This is the Lord's doing, and is wonderful in our eyes." (Psalm No. 117, v. 22-23.)

St. Peter referring to this mystical body of which Christ is the head says: "Be you also as living stones built up, a spiritual house, a holy

priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." (St. Peter ch. 2, v. 5.) Christ uses another figure to convey to us the same message. "I am the vine, you are the branches," He says. In His vineyard of the Church Christ is the vine, the branches of which is the congregation. Hence He said again. "If you love Me, you will keep My commandments and I will come and abide with you."

This Christ, the Son of God, the Messiah (Meshiha) foretold by the old Fathers and the Prophets, was foreshadowed by many kinds of sacrifices. The lamb of Abel, the bread and wine of Malkizadek, Isaac and the ram of Abraham, the lamb and the unleavened bread of the Pass-over (Phasseh), all foreshadowed the sacrificial Victim of the New Law. And so it came to pass that before His departure from this world He instituted a new sacrifice in place of the old ones. The Lamb of God took the place of the Mosaic lamb, the Lamb who taketh "away the sins of the world." Under the form of bread and wine He offered Himself a new sacrifice to God, in the Mass, for the forgiveness of our sins. Thus He rejected the sacrifices of the Jews as the prophet Malachias foretold: "To you, O priests of the Mosaic law, that despise My name, and have said: 'wherein have we despised Thy name,' you have polluted bread upon My altar; and you say: 'wherein have we polluted Thee,' in that you say the table of the Lord is contemptible. I have no pleasure in you, sayeth the Lord of Hosts; and

I will not receive a gift of your hands. For, from the rising of the sun even to the going down thereof my name shall be great among the Gentiles, and in every place there shall be sacrifice, and there shall be offered up in My name a clean oblation; for My name shall be great among the Gentiles, sayeth the Lord of Hosts." In the Old Law, by the command of God, the Jews built only one temple, and that in Jerusalem. Elsewhere it was not lawful for them to offer sacrifices. With the coming of the New Law, however, sacrifice was to be offered in every place.

A circumstance in the Old Testament pointing to the coming of the Christian sacrifice may be noted with interest here. In the Old Law the high priest, ministering at the sanctuary, entered the Holy of Holies. The veil of the temple hid Him from the people. "And the veils shall be hanged on with rings, and within it, thou shalt put the Ark of the Covenant." (Ex. ch. 26, v. 33.) That veil was rent when Our Lord died. (Matt. ch. 26, v. 51.) What happened to the veil was symbolic of the free access to God procured for us by the real atonement of Christ. His sacrifice did away forever with the old sacrifices as the ninth chapter of the Epistle to the Hebrews clearly points out. In the new sacrifice "Jesus is entered for us, made a High Priest forever according to the order of Malkizadek." (Hebrews ch. 6, v. 20.) The Lord Himself said: "I am come that you may have life and have it more abundantly," Hence He came not to abolish but

to purify the law. Knowing the weakness of men and their forgetfulness of Him He instituted a new law by which they should remember Him. Of the bread, He said, "This is My Body," and of the wine, "This is My Blood of the new and eternal testament shed for the remission of sins; do this in commemoration of Me." As the sprinkling of the sacrificial blood set the seal to the Old Testament, so now the precious Blood of Jesus seals His new covenant of the law of fraternal love. "With desire have I desired to eat this Pasch (Phasseh) with you," said Our Lord. This He does in the first sacrifice of the Mass.

In this sacrifice, which is the continuation of the sacrifice of the cross, the Lord is as truly present as He was on Calvary. In the words of the Council of Trent: "In the Blessed Sacrament of the Holy Eucharist, after the consecration, there is contained truly, really and substantially, under the appearance of these things of sense, Our Lord Jesus Christ, true God and true Man." Thus is His command, "Do this in commemoration of Me" fulfilled. Thus is fulfilled the prophecy of Isaias: "I will bring them into My holy mount and will make them joyful in My house of prayer for all nations." (Isaias ch. 56, v. 7.)

With the coming of his new sacrifice we look to the Saviour "who will reform the body of our lowliness, made like to the body of His glory according to the operation whereby also He is able to subdue all things unto Himself." Now we are

the members of the Mystical Body of Christ of which He is the head and the church in heaven, purgatory and earth is the body.

“Do this in commemoration of Me,” He said. In the Mass we should remember His sufferings, and His death upon the cross. As He offered Himself a bloody sacrifice to His heavenly Father, we should offer with humility a mystic sacrifice to our heavenly Father every day, for the Lord never rejects a contrite and humble heart.

We should remember that there is nothing which better pleases the Lord than the sacrifice of the altar. Here we offer a God to God. Hence the merits of the holy sacrifice are unlimited. It makes a heaven of earth, gives joy to the angels, helps the souls in purgatory, converts sinners and makes us partakers of Jesus Christ who is both the Victim and the High Priest forever.

Through His presence in the sacrifice of the Mass the Saviour is the Shepherd of our souls. “I will set up one shepherd over My flocks, and He shall be their shepherd and I the Lord will be their God: and My servant David shall be in the midst of them; the Lord has spoken it.” Here “My servant David” is clearly the Messiah (Meshiha). David was long dead but Christ was the Son of David. Thus the blind man cried out: “Son of David, have mercy on me.”

“I am the Good Shepherd,” said Our Lord. “The Good Shepherd giveth His life for His sheep. I am the door of the sheepfold. By Me, if any man enter in he shall be saved; and he

shall go in, and go out, and shall find pasture. I have come that they may have life, and may have it more abundantly.”

“I am the Good Shepherd. The Good Shepherd giveth His life for His sheep; but the hireling who is not the shepherd, and who does not own the sheep, seeth the wolf coming and leaveth the sheep, and fleeth, and the wolf catcheth and scattereth the sheep. As the Father knoweth Me, and I know the Father, I will lay down My life for My sheep.”

It is difficult to imagine what Our Saviour could do for us that He did not do. He humbled Himself and became a man to be a priest and offer Himself as a sacrifice to God. As the prophet Isaias says: “Behold a virgin shall conceive and bear a Son, and His name shall be called Emmanuel. He shall eat butter and honey.” (Is. ch. 7, v. 14–15.)

CHAPTER XXI

THE PERPETUAL VIRGINITY OF MARY

WHEN we say that Our Lady was a virgin we mean that God miraculously kept her from contact with a man and preserved her bodily integrity during and after the birth of Christ. She was a virgin because she was made an exception to the law of Adam. Besides she was the only one in the mind of God qualified to become the Mother of God Incarnate, and as such should be purer than the angels for the God of purity and holiness was to take His flesh from her body. Finally if human beings should consider their mothers the noblest women in the world with much more reason should the Creator of the world will that the woman who was to be His Mother should be the noblest of all creatures.

We will now give some proofs in favor of the virginity of Mary both before and after the birth of Our Lord Jesus Christ. God Himself, when He chastised Hawa (Eve) in the garden of Eden, and the devil (Satan) in the body of the serpent promised a woman who should triumph over Satan and sin. "She shall crush your head, and I will put enmity between you and her (the Virgin Mary) and between her seed (Jesus Christ

and Christians, His brothers) and your seed.” (Gen. ch. 3, v. 15.) The Lord, when He saw the corruption of mankind before the flood, ordered Noah to make an ark of incorruptible wood by which he and his family would be saved from destruction whilst all others on the face of the earth would perish. The ark is a symbol of Mary through whom we are saved from spiritual destruction. On another occasion God commanded Moses to make the Ark of the Testament from cedar wood. This Ark made of incorruptible cedar wood is a symbol of Mary never tainted by sin. Besides as the Ark of the Testament contained the Manna, the womb of Our Lady contained Jesus Christ, the Heavenly Manna. He said: “I am the Heavenly Manna come down from heaven; who eateth Me shall not hunger and will obtain eternal life.” To the Manna of the Old Law Moses refers in these words: “This is the word which the Lord hath commanded; fill a gomor of it, and let it be kept unto generations to come hereafter, that they may know the bread wherewith I fed you in the wilderness, when you were brought forth out of the land of Egypt.” (Ex. ch. 16, v. 39.) And Moses said to Haron: “Take a vessel and put Manna into it, as much as a gomor can hold, and lay it before the Lord to keep unto your generations.” (Exod. ch. 16, v. 33.) This Manna the children of Israel ate for forty years. Christ referring to this Manna said: “Your fathers ate Manna in the desert and they died, but who eateth of Me will never die.”

The marvellous holiness of Our Lady is implied in the vision of David who saw the glory of the King of kings in heaven and His Mother sitting on the right hand of her Son, "The Queen stood on thy right hand, in gilded clothing; surrounded with variety." (Psalm No. 44, v. 10.)

Her surpassing sanctity is described by Solomon who compared her to the sun, the symbol of Jesus Christ, and to the moon which is the symbol of herself. "Who is that going up to heaven beautiful as the sun and brighter than the moon?"

Her virginity was clearly foretold by Isaias who exclaimed: "Behold a virgin shall conceive and bear a Son and His name shall be called Emmanuel." (Is. ch. 7, v. 14.)

The experience of Simeon the Elder who lived a few years before the nativity of Christ bears testimony to the virginity of Mary. As a priest of the Old Law he was reading the prophecy of Isaias and wondered how a virgin could conceive and bear a Son. He blotted out the word virgin from the book and wrote instead the word woman. Next day on coming to read the same prophecy he found the word woman gone and the word virgin in its place. He repeated his previous action and the next day, on coming to read the same chapter, he saw his work undone as previously. He was puzzled at the happening because he had the book of Isaias in his room where no one could reach it. It was then that an angel appeared to him and told him how the prophecy would

be fulfilled.* Furthermore the angel told him that he would live to see the Virgin and her Son, Jesus Christ. And it came to pass that when the Blessed Virgin came to the temple to fulfill her duties according to the law of purification, Simeon, by a revelation, knew her. He blessed her and said that a sword of sorrow would pierce her heart. Then turning to the Child and taking Him in his arms he kissed Him and gave Him back to His Mother saying: "Now dost Thou dismiss Thy servant, O Lord, according to Thy word in peace because my eyes have seen Thy salvation." (Luke ch. 2, v. 9.)

St. Elizabeth, the mother of St. John the Baptist, bears testimony to the remarkable sanctity of Mary when she says: "Blessed art thou amongst women and blessed is the Fruit of thy womb. What have I done to deserve that the mother of My Lord should come to me?" (Luke ch. 1, v. 42-43.)

Similar evidence we get from what happened between her and the Angel Gabriel. When he came to her he said: "Hail, full of grace, the Lord is with thee." The Blessed Virgin Mary having heard was troubled at this saying and thought within herself what manner of salutation is this? (She thought the angel might be the devil in disguise come to tempt her as he tempted (Hawa) Eve.) And the angel said to her: 'Fear not Mary; for thou hast found grace with God. Behold thou shalt conceive, and bring forth a Son, and thou

* Is taken from the Oriental Catholic Church Martyrologium.

shalt call Him Jesus. He shall be great and shall be called the Son of the Most High, and the Lord God shall give unto Him the throne of David His father: and He shall reign in the house of Jacob forever, and of His kingdom there shall be no end.” (Luke ch. 1, v. 33.) Then Mary said to the angel: “How shall this be done, because I know no man?” And the angel answering said to her: “The Holy Ghost shall come upon thee; and the power of the Most High shall overshadow thee, and that which you shall bring forth will be holy and will be called the Son of God.” Then Mary said to the angel: “Behold the handmaid of the Lord; be it done to me according to thy word.” By this consent Mary implicitly acknowledged that she knew her virginity would be safe-guarded in becoming the mother of Jesus.

Testimony, too, of Mary’s virginity we get from the actions of St. Joseph. St. Joseph did not know what happened to Mary and was ignorant of the Annunciation. Mary, so humble and meek of heart, did not inform him of the divine incarnation. As St. Matthew tells the story: “When as His mother Mary was betrothed to Joseph, before they came together, she was found with child of the Holy Ghost. Whereupon Joseph, her husband, being a just man and not willing publicly to expose her, was minded to put her away privately. But while he thought on these things, behold an angel of God appeared to him in his sleep saying, ‘Joseph, son of David (he

was the son of Jacob and thus descended from the family of David) fear not to take unto thee Mary thy wife, for that which is conceived in her is of the Holy Ghost. And she shall bring forth a Son, and thou shalt call His name Jesus, for He shall save His people from their sins.' Now all this was done that it might be fulfilled which the Lord spoke by the prophet, saying, 'Behold a virgin shall be with child, and bring forth a Son, and they shall call His name Emmanuel, which being interpreted is, God is with us.' And Joseph rising up from his sleep did as the angel of the Lord had commanded him, and took unto him his wife. And he knew her not (she had a Child by the Holy Ghost) till she brought forth her first-born Son; and he called His name Jesus." (Matt. ch. 1, v. 18-25.)

Here we have two important considerations. In the first place there is the wonderful loyalty of St. Joseph; in the second place there is the profound humility of the Blessed Virgin, who, in spite of her miraculous conception, made no disclosure of the favor that was granted her. In this matter she awaited the will of God and trusted in the loyalty of St. Joseph though the latter knew that the law commanded thus: "If any man commit adultery with the wife of another, and defile his neighbor's wife, let them be put to death, both the adulterer and the adulteress." He was puzzled, but his own innocence and his belief in the piety of Mary prevented him from publicly exposing her to death. In his bewilder-

ment he resolved to put her away privately. Then an angel appeared to him and said: "Joseph, son of David, fear not to take unto thee Mary, thy wife, for that which is conceived in her is of the Holy Ghost."

How different are the ways of God from those of men. The Lord came and was born of a virgin and yet the world was ignorant of such momentous happenings. The Lord knew what would have happened to the Mother and the Child had they been exposed. To protect them now, and in the flight into Egypt He appointed St. Joseph their guardian.

St. Matthew refers to the virginity of Mary in these words: "All this was done that the prophecy of Isaias might be fulfilled. 'Behold a virgin shall be with Child and bring forth a Son, and they shall call Him Emmanuel.'"

Here are the words of St. Luke on the subject: "The Angel Gabriel was sent from God into the city of Galilee called Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the Virgin's name was Mary." (Luke ch. 1, v. 27.)

Finally the Church teaches us to call Our Lady the Virgin of Virgins. In the words of the Church, too, she is the ladder of Jacob uniting heaven with earth. (This ladder Jacob saw in his dream as he was going to Mesopotamia of Syria to the house of Bathuel, his maternal grandparent, in accordance with the request of his father, Isaac.) In the words of the Old Testament this

ladder was “standing upon the earth, and the top thereof touching heaven; and the angels of God ascending and descending by it.” (Gen. ch. 28, v. 12.) This ladder was a symbol of Mary because she was in the words of Holy Church, the Gate of Heaven. By the first man came destruction; by the second Adam came salvation. By the curiosity and levity of the first woman, Hawa, the mother of all the living, the gates of heaven were closed; by the humility and gravity of the second Hawa (Mary), the mother of all the living through Christ, they were opened.

CHAPTER XXII

THE CHRISTIAN PRIESTHOOD

FOR all time sacrifice of one form or another had to be offered to the Lord. Hence when He willed that the sacrifices of the Old Law should cease, He intended to establish a new and perfect sacrifice to take their place. Hence David represents the Messias (Meshiha) as saying: "Sacrifice and oblation Thou wouldst not: but a body Thou hast fitted to Me."

There is this constant need of sacrifice; for everything, fruit, flocks, fowl and even man, belongs to God, the Creator of all things. Besides as sinners we need a mediator to intercede for us and offer sacrifices for us seeing that the holocausts of the Old Law were not pleasing to the Lord. "Sacrifices, oblations and holocausts for sins Thou wouldst not, neither are they pleasing to Thee." Then Jesus, in order to offer a pleasing substitute for these said: "Behold, I come to do Thy will, O My God." And so, when He said: "Take ye, and eat, this is My Body. Take ye and drink, this is My Blood of the New Testament which shall be shed for you and for many unto the remission of sins," He gave to the world a New Law.

Furthermore there were many other priests before Christ because by reason of death they were not suffered to continue: but this, for that he continueth for ever, hath an everlasting priesthood. Then was need of Christ and His everlasting priesthood. Hence He is able to say that for all time whoever wishes to come to God through Him is saved. Therefore, "it is fitting that we should have such a High Priest, Holy, Innocent, Undeiled, separated from sin, and made higher than the heavens; who needeth not daily (as the other priests), to offer sacrifice, first for His own sins, and then for the sins of others; for this He did once in offering Himself." Heb. 7, v. 26-27.) Thus through His sacrifice is God's will done. Thus He is adored, loved and worshipped.

Jesus Christ instituted the Christian priesthood at the Last Supper. On the occasion of the Jewish Passover He said: "With desire I have desired to eat with you this Phasseh (Feast of the Unleavened Bread or Passover) before I suffer." This was not the only time that Our Lord had kept the Phasseh but He drew special attention to this one because the time had come to fulfill the will of His heavenly Father. In the words of the Lord just quoted He expressed the desire to offer Himself as an oblation to God for the ransom of all mankind.

On this occasion, only men, the twelve apostles, were with Our Lord. Incidentally we might remark that this circumstance proves that Christ excluded women from the Christian priesthood.

The sacrifice which Christ now instituted meant the substitution of the New, and better, Law for the Old Law. Instead of the Mosaic lamb offered in the Phasseh, He offered, under the form of bread and wine, Himself, the Lamb of God, who came to take away the sins of the world. He offered a pleasing sacrifice to God before He offered a bloody and very pleasing sacrifice to His Father on the cross. Thus came into being the first Mass of the Christian priesthood.

Our Lord, on this occasion, used unleavened bread. He did so because unleavened bread only was used, not merely in Jerusalem, but throughout all Judea on the feast of the Phasseh. This law had to be obeyed during the seven days of the feast. Accordingly, if Our Lord used leavened bread during these solemn festival days, the Jews could have put Him to death for transgressing a Mosaic law. "Thou shalt keep the feast of the unleavened bread," said the Lord. "Seven days shalt thou eat unleavened bread, as I commanded thee, in the time of the month of the new corn; for in the month of the springtime thou camest out of Egypt." (Ex. ch. 34, v. 18.) The Levitic priesthood, which succeeded the priesthood by right of the first-born, for a time, was also compelled to use this unleavened bread.

Our Lord, being God as well as Man, "took the bread, blessed it, sanctified it and broke it and gave it to His disciples, saying, 'Take ye and eat, this is My Body,' and a little while after, He took a cup of grape wine, blessed it, sanctified it,

and giving it to His disciples said, 'Take and drink, This is My Blood of the New Testament, the mystery of faith, which shall be shed for you and for many to the remission of sins; as often as ye do these things, ye shall do them in remembrance of Me.' " Then, in order that His wish might be fulfilled and that the Church which He came to establish might continue to do as He did, He consecrated His apostles priests when He said to them, "Do this in commemoration of Me."

In the Old Law it was the duty of the high priest to offer sacrifice to God for himself and his congregation in the Holy of Holies into which no one entered save the high priest himself. Neither could any one see him for he was hidden from view by a great veil. Here again we should remember that the Ark of the Testament contained the mystical Manna, symbol of the real Manna, the Holy Eucharist. Furthermore we must remember that no one was allowed to offer sacrifices to God outside the temple of Jerusalem. "Any man whosoever of the house of Israel, who kills an ox, or a sheep, or a goat in the camp, or without the camp, and offers it not at the door of the Tabernacle, an oblation to the Lord, shall be guilty of blood, so shall he perish from the midst of his people. Therefore the children of Israel shall bring to the priest their victims to be sanctified to the Lord before the Tabernacle of the Testament that they may sacrifice them for peace offerings to the Lord." (Levi. ch. 17, v. 5.)

Our Lord wished to change these sacrificial methods. He willed that God should be worshipped publicly, and everywhere through the perfect sacrifice of the Mass. Hence, as already mentioned, the veil of the temple was rent at the death of Our Lord. (Matt. ch. 27, v. 51.) And thus was fulfilled the prophecy of Malachias: "To you, O priests of the Mosaic law that despise My name and have said, Wherein have we despised Thy name, You offer polluted bread upon My altar; and you say, Wherein have we polluted Thee, in that you say the table of the Lord is contemptible. I have no pleasure in you, sayeth the Lord of Hosts; and I will not receive a gift of your hands. For, from the rising of the sun to the going down thereof, My name shall be great among the Gentiles, and in every place there shall be sacrifices, and there shall be offered up in My name a clean oblation; for My name shall be great among the Gentiles, sayeth the Lord of Hosts." (Mala. ch. 1, v. 7-17.) These words express as clearly as human words can do it that the special form of Jewish sacrifices was to be abolished on the establishment of the New Testament and the offering of the new sacrifice was to be world-wide. There are none to dispute that the words "from the rising of the sun to the going down thereof" refer to the continuation of some sacrificial form of worship. This form of worship no orthodox Christian denies to be the New Law.

It is clear then that there was not perfection in the Levitical priesthood. It must have been

imperfect seeing that it was set aside by the heavenly Father who constituted Christ a Priest. "The Lord hath sworn and will not repent, Thou art a priest forever (according to the order of Malkizadek) by so much is Jesus made a surety of better testament." (Hebrews ch. 7, v. 21-22.)

Jesus insured the continuity of His New Law by establishing His church and consecrating His apostles priests. After Christ had appointed Peter head of the church by saying to him, "Feed My lambs, feed My sheep, and feed My rams," He bade him go and confirm his brothers, the other members of the Church. "Simon, Simon, behold Satan hath desired to have you that he may sift you as wheat, but I have prayed for thee, that thy faith fail not, and thou being once converted, confirm thy brethren." (Luke ch. 22, v. 31-32.) Thus did He commission the Church to execute the New Law which He had established. Acting on this commission the Church replaced the old sacrificial rites of Malkizadek and Haron by the more holy rite of the sacrifice of the Mass.

The Holy Mass celebrated by the Catholic Church as its principal public act of divine worship, is a great puzzle to those who have not become familiar with the reasons which have given rise to its permanent establishment. With some show of reason, it seems strange to them that a form of public worship apparently so antiquated and so much at variance because of its world-wide existence, with the principle of a world of many

nationalities, should be adhered to by a church so wise in many respects.

Yet such people oft-times cannot fail to notice how far more attentive and devout Catholics are at Mass than the members of other churches at their respective services. Those outside the fold have also to admit that those who retain the Mass as their chief form of worship are among the most intelligent of every class and country. It is not ignorance which makes Catholics hold to their old form of worship for they are usually well versed in the merits of the numerous forms of worship outside their own Church.

I will therefore endeavor to give the main reasons which influence the Catholic attitude towards the Mass. I do this, chiefly, to strengthen the faith of those within the fold and to give information to those outside who may be disposed to receive it in a kindly spirit. My task, then, is to show that the sacrifice of the Mass is a proper form of divine public worship. I use the phrase "divine public worship" and not "divine service," because I consider the former to be the technical and appropriate expression. The expression "divine service" does not give us the real meaning of the Mass. Mankind is required not only to serve but to adore and worship God. Through the Mass it worships God. "The Lord, thy God, thou shalt adore." (Exodus ch. 20, v. 5.)

Certain things associated with the Mass I have already discussed. These are the sacristy, the

vestments of the priests, the mode of exit of the priests from the sacristy, the altar and its steps, the altar stone with its relics, the corporal, the paten, the chalice, the large veil, the wheat bread and grape wine, the missal, the crucifix and the two candles. Hence the main burden of my discussion shall be the Mass as a proper form of divine public worship and its retention as such by the Church till the present time.

It is not essential that Mass be said in Latin. It might be said in any other language and, as a matter of fact, is said in nine different languages. In fact, there is nothing essentially necessary for the validity of the Mass, not even the altar, except the bread and wine, the pronouncement of the words that Christ used at the Last Supper and the simplest of ceremonies before and after the consecration.

Though there are many things connected with the Mass which might be changed to meet the demands of the age, there is one thing in it which cannot be changed, which does not pertain to ceremonial but to essence. That one thing which makes the Mass what it is, and which distinguishes it from everything else, is sacrifice.

The Mass is, in its essence, a sacrificial form of worship. Once this is proved, we believe that it is not difficult to see that the ceremonies associated with its celebration are appropriate and as good as any that could be devised.

Perhaps it would be useful to preface my discussion of the Mass as an act of public worship

with proof that united public worship is as necessary as individual adoration of God. The history of every nation, ancient and modern, savage and civilized, proves the necessity of united public worship on the part of all mankind. The tradition of all races is to the effect that our first parents representing the human family mortally offended their Creator and brought on their posterity the baneful effects of their transgression. As a remedy for this, however, the common tradition of man has demanded united public worship to appease the anger of God aroused by the sinfulness common to mankind. No doubt, had Adam and Hawa (Eve) remained faithful, united public worship would have likewise been enjoined for the purpose of giving thanks to God and acknowledging Him as the supreme Being.

Public worship is also demanded by the social organization of mankind. So far as public good transcends private good, so far does united public worship transcend in importance private worship.

Granted that public worship is a necessity we may ask the question what shall be its form? Shall it be sacrificial or not? Some form it must have. That form must be sacrificial and must be the Mass.

Sacrifice I maintain to be the proper note of divine worship for all Christian people. The history of the ancient world gives wonderful support to this statement. Barbarous peoples, guided only by the reason given them by God, used, as a rule, sacrifice as the most solemn and

central mode of divine worship. In times of dire distress they offered even human victims to their gods. The history of ancient Egypt, Rome and Greece, highly civilized nations, informs us that these countries offered sacrifices at their most solemn religious functions.

We now pass on to the Jews, the chosen of the Lord. Long before the Mosaic law was proclaimed on Mount Sinai God had directed His chosen people to offer to Him various kinds of sacrifices. In the book of Exodus there is a description of some of these sacrifices designated by God Himself. Thus have we evidence of the wondrous fact that for four thousand years the entire world worshipped God by sacrifice. Surely this fact deserves very serious consideration.

It is true that the customs of savage peoples should not be accepted as a standard for the present age. Yet the learned are inclined to believe that all the prominent customs of barbarous nations contain a kernel of truth, embedded in superstition, on preserving a sacred fact.

When, however, we consider the chosen people practising sacrificial forms of worship in obedience to the command of God, we fail to see how such actions can be condemned. If such sacrifices were intrinsically evil God could not have made them obligatory. How can we presume, without divine authority, to set aside a form of worship which God Himself established? How can we morally try to establish a form of our own? "What God has established, man should not destroy."

It does not avail much to say that the Jewish sacrifices were abrogated when the Christian religion was founded. This question of abrogation has been the subject of much misunderstanding.

The ceremonial of the Old Law was abrogated but its moral principles were retained. The form of worship was abrogated whilst the substance was preserved.

Christ, the Messiah (Meshiha), was the central figure of the Old Law as well as of the New. Just as those who lived before Christ, such as Noah, Abraham and David, were saved by a belief in the Redeemer to come, and by keeping the natural laws and the commandments given them, so those who lived after Christ are saved by a belief in the Redeemer who has come and by keeping the commandments.

The Jewish sacrifices converged towards a Messiah (Meshiha) to come, and derived their efficacy from an anticipated participation in the merits of this Messiah (Meshiha), especially in the great sacrifice of Calvary. The change, therefore, effected by the coming of the Messiah (Meshiha), would be apparent in religious ceremony, but not in religious principle. Before His advent the Church of Christ existed in substance, but not in form; since His coming, it has existed in substance and in form.

It does not, therefore, logically follow that because the Jewish sacrifices were abrogated, the principle of sacrifice was abrogated. It would rather follow that the form, but not the sub-

stance, was abolished. A careful study of Sacred Scripture shows this to be the case, and proves that while special Jewish sacrifices were to cease with the New Law, sacrifices were to be perpetuated as forms of divine worship.

Let us consider this testimony of Scripture. Four hundred years before the advent of the Saviour God declared through the prophet Malachias the perpetuation of sacrifice. The passage already quoted we deem it necessary to repeat here. "To you, O priests of the Mosaic law, that despise My name, and have said, 'wherein have we despised Thy name,' you offer polluted bread upon My altar; and you say: 'wherein have we polluted Thee.' In that you say the table of the Lord is contemptible. (Mala. ch. 1, v. 7.) I have no pleasure in you, saith the Lord of Hosts; and I will not receive a gift of your hand. For, from the rising of the sun even to the going down thereof, My name shall be great among the Gentiles, and in every place there shall be sacrifice and there shall be offered up in My name a clean oblation; for My name shall be great among the Gentiles, saith the Lord of Hosts." (Mala. ch. 1, v. 10-11.)

These words express as clearly as human language can that the special form of the Old Law's sacrifice was to be abolished upon the establishment of the New Testament, but that sacrifices were to be offered, as is now the case, over the entire world. Herein God shows plainly that He had no respect for the offerings of the priests of

the Mosaic law. It happened to them as it happened to Esau and Cain who lost through wickedness their right to offer sacrifices. Then, growing angry like Cain, they slew the Messias (Meshiha), (the second and righteous Abel) as Cain slew Abel. “‘Let us go forth abroad,’ said Cain to Abel. And when they were in the field, Cain rose up against his brother Abel and slew him.” (Gen. ch. 4, v. 8.)

There are several prophecies in the Old Law pointing to this same fact. Some of them are older than the one just given. About one thousand years before the birth of Christ, God declared through the royal prophet David, that Christ would be a priest forever according to the order of Malkizadek. As you are aware, Malkizadek was a priest of the Old Law who offered up a sacrifice of bread and wine to God about two thousand years before the birth of the Messias (Meshiha). Hence when it is stated that Christ will be a priest according to the order of Malkizadek, Sacred Scripture means that Christ will be a priest according to the order of the Old Law, which is the first-born, and will forever offer through Himself and His lawful successors on earth sacrifices of bread and wine.

From the first citation from Holy Writ we learn that a sacrificial form of worship is to continue under the New Law; from the second, we learn that the special form of this sacrifice is to be bread and wine. That being so, the lawful priests of the Church of Christ shall forever offer up a

mystical sacrifice of bread and wine. This is not merely an inference of the Catholic Church or of the writer. It is the inference of the great St. Paul himself who devoted an entire epistle (the epistle seventh to the Hebrews) to put this question forever outside the realm of dispute. In fact, this was the very purpose for which the epistle was written. Its careful perusal is very salutary for any who may have a doubt about the priestly character of Christ or of the continuance of the sacrificial form of worship under the New Law.

The Hebrews of Palestine, to whom the Epistle was addressed, had been converted to the Christian faith. Preachers of the old Jewish religion, learned, eloquent and zealous, came among them for the purpose of bringing about their return to the old Mosaic law. These preachers maintained that the Old Law was a sufficiently secure means of salvation. They based their contention on the excellence of the promulgators of the Old Law. The old dispensation was given to men by angels using Moses as an intermediary when Haron ruled as pontiff. Then the Tabernacle and its contents were most sacred in the eyes of the Jews. Finally, they contended, the sacrifices of the Old Law were efficacious and destined to last forever.

In the seventh and eighth chapters of his epistle St. Paul proves at great length and with great force that the priesthood of Malkizadek, to which Christ belonged, was superior to the Levitical and Haronic priesthoods; and that Abraham directly, and Levi indirectly, acknowledged

the superior character of Malkizadek's priesthood by paying Malkizadek tithes and receiving his blessing. "Now," exclaimed the apostle, "consider how great this man (Malkizadek) is, to whom also Abraham the patriarch gave tithes of the principal things. And indeed they that are of the sons of Levi, who received the priesthood, have a commandment to take tithes of the people, according to law; but he whose pedigree is not numbered among them, received tithes of Abraham and blessed him that had the promises. And without all contradiction, that which is less is blessed by the better." And, we may say that even Levi, who received tithes, paid tithes through Abraham to Malkizadek for Levi was yet in the loins of his father when Malkizadek met Abraham.

If there were perfection in the Levitical priesthood, what need was there that another priest should arise according to the order of Malkizadek and not according to the order of Haron?

Then, the establishment of a New Law, indeed, meant the setting aside of the old laws because of their weak and relatively unprofitable observance by the Jews. Christ was constituted a priest by His Father who said to Him: "The Lord hath sworn, and He will not repent; Thou art a priest forever according to the order of Malkizadek." Thus the eternal Father justified the setting aside of the Old Law in favor of the better Testament guaranteed by the coming of Christ.

The other arguments of the Jewish preachers, St. Paul refutes in the beginning of his epistle. Here he maintains that the dignity of the promulgators of the Old Law is far surpassed by that of Christ who is greater than the angels. The priesthood of Malkizadek, he contends, is the priesthood of Jesus Christ and is more excellent than the priesthood of Levi. Finally, he asserts that the perpetual sacrifices of the Christian law were essentially superior to the Mosaic sacrifices.

The real priesthood of Christ St. Paul proves in the fourteenth verse of the fourth chapter. He states that He was a priest according to the order of Malkizadek, and that as such He offered Himself, first, in an unbloody manner (under the form of bread and wine), and then in a bloody manner, to His heavenly Father, on the Cross, for the redemption of the world. "Having, therefore, a great High Priest that hath passed into the heavens, Jesus, the Son of God, let us hold fast our confession. For we have not a High Priest who cannot have compassion on our infirmities; but one tempted in all things as we are, without sin. For every priest taken from among men is ordained for men in the things that appertain to God, that he may offer up gifts and sacrifices for sins; who can have compassion on them that are ignorant and that err; because he himself also is compassed with infirmity; and therefore, he must, as for the people, so also for himself, offer sacrifice for sins. Neither doth any man take the honor to himself, but he that is called by God as Haron

was." Thus again speaks St. Paul citing the four qualifications recognized by the Jews as well as the Christians as necessary for a priest. These are as already pointed out that a priest must be a man, of a compassionate disposition, ordained by the authority of God and called by the authority of God to minister. All these qualifications existed in the person of Jesus Christ.

Christ redeemed the world, as a priest according to the order of Malkizadek, by offering Himself to God as an unbloody sacrifice under the form of bread and wine and as a bloody sacrifice upon the cross on Calvary.

We will now proceed to trace the identity which exists between the sacrifice of Calvary and Christ's Malkizadekian sacrifice. Thus we hope to discover how Christ is a priest forever. In the sixth chapter of the gospel of St. John we read an account of the remarkable miracle of the loaves and fishes, a miracle which the Saviour employs to prepare the minds of the people for the sublime doctrine of the Real Presence. He declares to them, on this occasion, that they should yearn after the spiritual food which He is to give them, and which is His own body and blood. They reply that such a thing is an impossibility. He, however, insists that He will give them His real flesh and His real blood, and warns them thus: "Unless you eat the flesh of the Son of Man, and drink His blood, you shall not have life in you." They answer, "It is a hard saying, and who can believe it?"

When He still insists, "they go away and walk no more with Him." Turning to the apostles Christ cries out, "Will you also go away?" St. Peter answering for the others replies, "Lord, to whom shall we go, for Thou hast the words of eternal life." This was tantamount to saying, "We know that you are God and can do what You say. Though we do not understand how You will fulfill Your promise, we believe that You will fulfill it." Bearing in mind that Christ was to offer a sacrifice of bread and wine in a manner so solemn as to have an intimate connection with the sacrifice of Calvary, and keeping in view the promise He made to give the world His real flesh to eat and His real blood to drink, we approach with anxious steps an upper chamber in the city of Jerusalem.

There Christ and His apostles had assembled to celebrate the Phasseh (The Feast of the Unleavened Bread). When the feast was concluded Christ took bread in His hands and said, "This is My Body which shall be offered for you." In like manner He took the chalice, saying, "This is My Blood of the New Testament, which shall be shed for you and for many, for the remission of sins."

Here it was that Christ officiated as a priest according to the order of Malkizadek by offering up a sacrifice under the form of bread and wine which was identical with the great sacrifice of Calvary. Jesus said "This is My Body," and "This is My Blood." He did not say "This is

a figure of My Body and This is a figure of My Blood." Hence Christ changed the bread and wine into His own Body and Blood.

The change was spiritual, substantial, real and true. This being so, the Last Supper was a sacrifice and identical with the sacrifice of Calvary. In both sacrifices the priest, Christ, is the same, and the Victim, the Body of Christ, is the same. On the cross, the blood of Christ flowed physically; at the Last Supper, mystically. And so the words of St. Paul are verified. Christ, as priest on Calvary, redeemed the world; at the Last Supper, He offered Himself mystically, though really, under the form of bread and wine. This He did to fulfill the prophecies, and to afford a form of commemoration of the great sacrifice of Calvary, through which graces purchased there might be justly and efficaciously distributed amongst men. When the Last Supper had been concluded, Christ delivered to the apostles and their successors in the ministry the authority to offer up the same sacrifice forever. "Do this in commemoration of Me," He said. Take bread and wine as I have done and bless them in the name of God. Ask Me to change them into My Flesh and Blood, and having offered them according to My order for the remission of sins, distribute them to those worthy to receive them.

It is true that a belief in the Real Presence now becomes a necessity before the mind can accept the sacrifice of the Mass as identical with the sacrifice of the Last Supper and of Calvary.

However, I cannot, for lack of time, enter further into a discussion of the Real Presence. I will only state that the Catholic Church with about three hundred and fifty millions of members, the Russian Church, with about seventy millions, the Greek Church and many Oriental sects numbering several millions more profess belief in the Real Presence. This was accepted by the entire Christian world until four hundred years ago when the Reformation broke out.

Once this great doctrine is accepted all the prophecies concerning Christ can be easily understood. It is, then easy to see how "from the rising of the sun to the going down thereof," sacrifice is offered up. Then it can be realized that Christ is a priest forever according to the order of Melchizedek and that mankind has a sacrifice for united public worship of God.

For the better understanding of the subject of the Mass it may be well to explain more elaborately some expressions.

When Catholics speak of the sacrifice of the Mass as being the same as that of Calvary, they mean that it is the same sacrifice in essence though not in rite. In other words, in the Mass the body and blood, soul and divinity of Christ are truly and substantially present. On Calvary the same body and blood, soul and divinity of Christ were present in His person and natural mode of existence. Though the sacrifice of the Mass is offered up by a lawful priest in an unbloody fashion,

through the connecting link of the Last Supper it is the same as the sacrifice of Calvary.

It is true that Catholics sometimes call the Mass a sacrifice of bread and wine. In doing so they merely use the expression as a convenient form of bringing plainly to view the order of Malkizadek, the bread and wine indicating the form of the sacrifice.

The Mass being a commemorative sacrifice, the actual death of Jesus Christ is not necessary to make it complete. All that commemoration requires is the presence of the Victim and a mystical death or such a notable change as may represent death. In the Mass Jesus Christ is "A Lamb standing as it were slain."

Many of the sacrifices of the Old Law were of this type, representing the death of the victim. Such were the typical sacrifice of Isaac by Abraham, the sparrow dipped in the blood of an immolated victim and set free and the loaves of proposition called the most holy of the sacrifices of the Lord by a perpetual right. Such also was the sacrifice offered up when God commanded Moses, before he brought the Israelites out of Egypt, to keep the feast of the Phasseh, as a memorial of their leaving their land of exile where they were oppressed. "Every man shall take a lamb without blemish, a male of one year; and you shall sacrifice it in the evening. And you shall eat it roasted with unleavened bread; and you shall eat the head, with the feet and the entrails,

thereof. And this feast shall be for a memorial to you: and you shall keep it a feast to the Lord in your generation with an everlasting observance." (Exodus ch. 12, v. 3-15.) Thus, too, the Lord wanted to remind His people that without His grace, through observing His commandments and eating the prescribed lamb, with unleavened bread, they could not go into the Promised Land. In like manner, Jesus Christ, before He left this world, commanded His chosen peoples to slay and eat the Lamb, the mystical Lamb (Agnus Dei), under the form of bread and wine, when He said: "Do this in commemoration of Me."

In the Mass, as already stated, Jesus Christ is really present but mystically slain so as to represent death. When the priest takes in both hands the Host and breaks It, he holds the Lamb of God symbolized by the Phasseh's Lamb and the everlasting unleavened bread. There is a separate consecration of the bread into the Body of Christ and of the wine into His precious Blood to represent the death of Christ, because when a person is slain there is a separation of body and blood. Hence the words of Holy Writ: "For as often as you shall eat of this bread and drink of this chalice, you shall show forth the death of the Lord until He comes." (1 Cor. ch. 11, v. 26.)

There is no force in the objection that Christ having been once slain cannot again suffer. Christ in the Mass does not actually suffer. His Blood flows on the altar spiritually and mystically. And

still He is as essentially present in the Mass as He is in His living, glorified state in heaven, where His Body and Blood are united.

Neither is there force in the objection that Christ having once and for all redeemed the world no renewal or commemoration of the sacrifice of Calvary is needed. "He came to all that obey Him the cause of eternal salvation." In these words Holy Writ tells us that Christ redeemed all mankind in general but no one individually. He redeemed the human race, opened the gates of heaven and placed to the credit of all mankind at the throne of His eternal Father the graces of redemption. These graces are, as it were, in a treasury. They are ready for us when we apply for them with the formalities prescribed by the Saviour. They shall be meted out to us in proportion to our conformity to the commandments of God and the precepts of the Church. They will be given to us through regularly appointed channels and by regularly authorized officials.

Prayer, fasting and all good works are, no doubt, means by which we can obtain these graces from God; but surely, the nearer to Calvary we come, the stronger will be the flow of grace. Here Christ is the central figure. We must certainly expect great things from the commemorative renewal of the sacrifice of Calvary in a form which Christ Himself established and commanded to be perpetuated. As the sacrifices of the Old Law were the chief channels of grace for the chosen people, so the sacrifice of the New Law must be

likewise for us proportionately efficacious. Is not this the meaning of the words of Christ at the Last Supper when He instituted this commemorative sacrifice? "This is My Body and Blood which shall be offered for you and for many for the remission of sins; do this in commemoration of Me." If the Haronic priesthood was powerful before God, the Melkizadekian priesthood must be more so. Christ, a Priest forever according to this order, instituted a newer and better sacrifice. Well, then, may we consider the Mass the greatest channel of grace, a channel through which He gives to His loving children His own Body and Blood and numberless graces for the living and the dead. The victim offered in the Mass is Christ, the Son of God, a victim of infinite worth. One Mass, therefore, accepted by God is meritorious beyond human calculation.

I will now proceed to present evidence showing that the apostles and their successors from the first century till the twentieth, from St. Peter to our present Pope Pius XI, regarded the Last Supper as the Catholic Church now regards it, and that public divine worship was throughout the Christian era what is now known as the Mass.

In the year 57 of our era, that is, twenty-four years after the ascension of Christ, St. Paul wrote an epistle to the people of Corinth stating in a very forcible way his belief in the Real Presence of Christ under the form of bread and wine. He drew attention to this because the people of Corinth had allowed many abuses to arise during

their services on the Lord's Day. The rich were wont to send large donations of food and drink for the poor, and then arrange something special for themselves. A class distinction of rich and poor was thus made prominent. However, the greatest evil of all arose from immoderate indulgence at these feasts. When the time came to partake of the Lord's Supper many were in an unfit condition for so sacred a duty. Hence St. Paul severely rebukes them, declaring that at the Lord's Supper they are partaking of the Body and Blood of Christ. "When you came, therefore, into one place it is not now the Lord's Supper. For every one taketh before him his own supper to eat. And one indeed is hungry and another is drunk. What, have you not houses to eat and drink in or despise ye the Church of God, and put them to shame that have not? Do I praise you? In this I praise you not. For I have received of the Lord that which I also delivered to you, that the Lord Jesus, the same night in which he was betrayed, took bread, and giving thanks, broke, and said, 'Take ye and eat; this is My Body which shall be delivered; this do in commemoration of Me.' In like manner also, He took the chalice after He had supped, saying, 'This chalice is the New Testament in My Blood; this do ye as often as ye shall drink for the commemoration of Me.' For as often as you shall eat this bread and drink this chalice, you shall show the death of the Lord until He come. Therefore, whosoever shall eat this bread or drink the

chalice of the Lord unworthily shall be guilty of the Body and Blood of the Lord. But let a man prove himself and so let him eat of that bread and drink of that chalice. For he that eateth and drinketh unworthily, eateth and drinketh judgment (damnation) to himself, not discerning the Body of the Lord." (1 Cor. ch. 11, v. 20-29.) From this testimony we see that even in apostolic times the Mass was the most prominent feature of divine worship.

In the infancy of the Church, the oblations, Eucharistic sacrifice, Lord's Supper or Mass as it is now called, was celebrated with few and simple ceremonies. The priest wore the dress of the nobler class: this dress with slight modifications is still retained in the celebration of Mass. The language was the language of the people. Even the Latin tongue, at the time of its adoption, was the universal tongue of the civilized world. Slowly the ceremonial was enlarged. In the beginning, Mass was celebrated in the evening, and not, as now in the morning. It was also preceded by an ordinary supper.

The abuses spoken of by St. Paul were not obliterated by the apostles. Though devout Christians were wont to fast all day and deemed it irreverent that common food should enter the stomach before the Body and Blood of the Lord, still, the generality of Christians, then as now, did not do more than the law compelled them to do, and did not fast. The third Council of Carthage, at which St. Augustine assisted, prohibited those who were not fasting from receiving

the Holy Eucharist except on Holy Thursday, the anniversary of its institution. That law applied to all except the very sick or dying. This law holds at the present time even for Holy Thursday; even the celebrant of the Mass cannot touch a particle of food or drink till the Eucharist is first received. The natural result of this law was the transference of the celebration of Mass to morning. The Church no longer permits its celebration after midnight except in a few cases.

That the Mass referred to by St. Paul was in its essential form can easily be proved. His words come down to us from the year 57. The Mass to which St. Paul refers must have been the same as ours, for there is at Rome an altar on which St. Peter is said to have offered up Mass. The catacombs of Syria, Egypt and Rome, where the early Christians spent many years of exile, prove that the Mass was the form of divine worship used then in these places. The history of the Christian Church, century after century, from the first to the twentieth, proves the Mass to be the chief form of divine worship. Those who lack time or convenience for consulting large works will find in the work, "Faith of Catholics," a vast amount of evidence collected from representative Christians of the first five centuries to support our contention that Mass was celebrated in the early ages of the Church. That these citations are authentic and genuine, no intelligent person will doubt, after a study of the method pursued in the preparation of the work.

From this work I will here give a few brief

citations as samples of the excellent testimony it provides. Here are the words of St. Clement of the first century who was instructed and ordained by St. Peter. "The Lord," he says, "had commanded us to perform both the oblations and the offices . . . not at random, but at determinate hours and places. They, that make their oblations at the proper time and places are at once accepted and blessed. Perpetual sacrifices, or votive sacrifices, or sacrifices for sins, are offered at the altar."

St. Ireneus of the second century, bishop of Lyons, France, a disciple of St. Polycarp who was a disciple of St. John, says: "Most manifestly the Lord Almighty means by these words of the prophet Malachias, that the olden people shall cease to offer to God; but that in every place, a sacrifice and that a pure one, shall be offered to Him. Wherefore the Church's oblation, which the Lord taught to be offered throughout the whole world, is reputed a pure sacrifice before God, and is acceptable to Him."

For the third century we have St. Cyprian who writes to Celerinus whose relatives had been martyred: "We always, as you remember, offer sacrifices for them as often as we celebrate the sufferings and days of the martyrs in the anniversary commemoration."

St. Eusebius of the fourth century says: "Who but our Saviour alone delivered to His votaries to celebrate unbloody and rational sacrifices? For this cause over the whole inhabited world altars

have been erected, and there has been consecration of churches and liturgies truly hallowed, and rational and intellectual sacrifices are offered to God."

For the fifth century St. Augustine says: "Those who think that these visible sacrifices befit other gods, whilst invisible sacrifices befit Him who is invisible, certainly do not know that these visible sacrifices are signs of invisible ones, as words are signs of things."

I could, if time permitted, produce like evidence from century to century until the present day. I will content myself with saying that every representative Christian of these early as well as of later times believed in the sacrifice of the Holy Mass. The character of the Mass in the early ages of the Church, because of their remoteness, needs more the support of history than the Mass of later ages. Yet for the early ages there is an abundance of most reliable evidence available to prove the true character of the Mass for those times. Who could be more thoroughly acquainted with true Christian belief, and who could be considered more representative in character than Clement, Tertullian, Cyprian, Hilary, Athanasius, Cyril, Ephraim, Gregory, Basil, Epiphanius, Ambrose, Jerome, Chrysostom and Augustine?

There remains another way of determining what was the form of divine worship adopted by the Christians of the first five centuries. This is the liturgies or books of ceremonial used by the early churches. This is true, because ceremonies

must, of necessity, embody doctrine, to the expression of which they are especially adapted. The books containing the ceremonial used at divine worship at Methodist, Episcopal, Catholic or Jewish churches should, if carefully read, afford a fair knowledge of the religious belief of each of these churches. It would be unreasonable to expect otherwise.

Let us again go back to the first centuries when the words of Christ were fresh and echoing in the hearts of the faithful, when the instructions of the apostles were still a vivid memory. We shall find that the general testimony of the history of these times is to the effect that no public liturgy or ceremonial was committed to writing earlier than about the year 350. This was due to the fact that the first three centuries witnessed a persecution of savage character which led to the death of many Christians. During these centuries, divine worship was such a private affair that the "discipline of the secret" was maintained. The unbaptized, though under instruction, were permitted to be present only at the prayers and sermon of the Mass: from the consecration of the bread and wine they were excluded. However, the liturgy and ceremonial of the Church were handed down to us by tradition and private manuscript.

Though the first general council of the Church was not held till the year 325, at Nice, in Asia Minor, we can go back without doubt to an apostolic council of the Church in about the year 55.

This latter council is of much value to us from the liturgical point of view. On this occasion, the apostles, without doubt, made regulations for the celebration of Mass. A church with a sacristy was a necessity. Vestments composed of amice, alb, girdle, stole, maniple and ephode or chasuble were to be used. All of these, except the amice and maniple, which were added by the apostles, had been used by the Haronic priesthood. Every one of them, in the light of the life of Christ, had a symbolic meaning. As before mentioned, an altar with steps, a corporal, a chalice, a paten, a pall, a large veil to cover the chalice and altar bread, a crucifix, two lights and bread and wine were required for Mass. The apostles, also, determined some ceremonies which exist unchanged to this day in most of the churches. Some of these are the placing of the hands over the wine in the chalice as well as over the bread and the elevation of the Body and Blood after the consecration.

These and other actions of the Mass were preserved with great tenacity by the Church because of their beautiful symbolism. This was the main motive which inspired churches or individuals to commit the ceremonials for divine worship to writing. These manuscripts bore the names of the founders of the respective churches wherein they were used, or of the individuals under whose supervision they were first made public. Though many liturgies have been in use at various times in different parts of Christendom, there are said

to be three great sources, or originals, from which the material of the rest is substantially taken. These originals are the liturgies of St. James, St. Mark, and St. Peter. These books of ceremonial tell us plainly enough that the apostles and their early successors offered a sacrifice, which, in all particulars, is the same as the Mass now celebrated in the Catholic Church.

These are some of the reasons which have influenced Catholics in their acceptance of the Mass as the proper form of divine worship. It seems to the writer that in the light of these reasons it is impossible for anyone to prove that they are mistaken. Let us briefly repeat what Catholics believe about the Mass. We Catholics believe that the Mass is the mode of divine public worship which was ordained by Christ and observed by the apostles and their successors till the present time. We believe that the sacrifice of the Mass is the same as the sacrifice of the Last Supper and of Calvary, and that it renews and commemorates them. We believe that the words of consecration pronounced by the priest bring the Body and Blood, Soul and Divinity of Christ really and truly on the altar. We believe that He is present on our altars as He is now in His living, glorified state in heaven. We believe that as a result of Christ being in a living, glorified state in heaven His Body and Blood are inseparable, and therefore, wherever His Body is, His Blood must be. We believe that He is wholly contained under the form of either bread or wine.

We believe that the separate consecration of the bread and wine, and, perhaps, the humble and apparently inanimate form of food “shows forth the death of the Lord till He comes.”

And so, every morning in every Catholic Church where there is a resident priest, Mass is offered up for the living and the dead. Little wonder that Catholics who are spiritually progressive credit their success in a large measure to the daily sacrifice which is offered up from the rising of the sun to the going down thereof.

There is, then, every reason why we should attend Mass. It is, of all acts of religion, the most sacred, the most solemn, the most efficacious, the most pleasing to God and the most advantageous for our souls.

It is the most sacred because a sacrifice in general is the offering of a victim by a priest to God alone in acknowledgment of His sovereign Lordship. From the beginning of the world the children of God have always offered sacrifices to Him. In the law of Moses there were burnt-offerings, sin-offerings, peace offerings and other sacrifices, but all these were only figures, imperfect shadows, of the great sacrifice of the New Law, in which the Son of God is both Priest and Victim and is offered as God to God.

The teaching of the Council of Trent, also, bears testimony to the sacred character of the Mass. It declares that Christ instituted the Mass “at the Last Supper on the night when He was betrayed, that He might leave to His own

beloved spouse, the Church, a visible sacrifice, such as the nature of man requires, whereby the bloody sacrifice which was accomplished on the cross, might be always represented and the memory thereof remain even unto the end of the world, and its salutary virtue be applied to the forgiveness of our daily offence . . . declaring Himself a High Priest forever according to the order of Malkizadek. He offered to God the Father His own Body and Blood under the form of bread and wine. And under symbols of those same things He gave His own Body and Blood to be received by His Apostles whom He then constituted priests of the New Testament; and by these words, 'Do this in commemoration of Me,' He commanded them and their successors in the priesthood to offer the same.'" (Coun. Trent Sess. 22 Cap. 1.)

The Mass is sacred, too, because it is the same sacrifice as that of the Cross. Christ, who offered Himself a bleeding victim on the Cross, continues to offer Himself in an unbloody manner on the altar through the ministry of His priests. In the Mass the offering of the Cross is accomplished, for in the former Christ daily nourishes us with the sacrament of His sufferings. In this way, the Saviour, by the sacrifice of the Cross paid our ransom, and, by the sacrifice of the altar, distributes amongst us the fruits of that payment.

It is also the most solemn act and the central point of the whole service of the Catholic Church. What the sun is to the stars, the Mass is to the

other services of religion. The Mass is the sun of our spiritual exercises, the center of the Christian religion, the heart of devotion, and the soul of piety, in a word, the ineffable mystery which contains the abyss of divine love itself.

Much solemnity attends the celebration of the Mass, except in times of great peril to Eucharistic Christ. Only an ordained priest wearing sacred vestments, in a church dedicated to God, and on an altar containing the relics of the saints, can offer this sacrifice. This is to be done in the presence of the faithful, whenever possible, and must be accompanied by that imposing ritual ordered by the Church and handed down by tradition from apostolic times. Can there be anything more solemn, more imposing, than this Holy Sacrifice? And, wonderful to relate, this solemn form of divine worship is not confined to a single place, but graces thousands of altars. It is not a happening of one day in the week but of every moment of time. Thousands of priests, every day of the year, stand before the altar of the Lord to offer to God His only begotten Son.

Finally Mass is the most efficacious act of religion. The four fruits or effects of the Mass prove its efficacy. It is a sacrifice which gives adoration, praise and glory to God. He is worthy of infinite praise and glory, and in the Mass infinite honor is given to Him, for God is offered to God. Hence all the honor which angels by their homage and men by their virtuous acts have

ever given to God could not give Him as much glory as a single Mass.

It is efficacious as a sacrifice of thanksgiving to God for all the graces and blessings He has bestowed on His creatures. Since God is offered to God and Christ has instituted this sacrifice that we might show our gratitude to God, no greater thanks can be given to Him.

It is efficacious as a sacrifice for the sins of the living, and for the dead who are in Purgatory. The Body and Blood which Jesus Christ offered in sacrifice upon the Cross for the sins of mankind, is daily offered in the sacrifice of the Mass, for the forgiveness of our sins. Hence the Council of Trent says: "God appeased by this sacrifice, grants the grace and gift of penance, and forgives all crimes and sins, however great they may be."

Finally it is efficacious as a sacrifice of prayer and supplication to obtain for us all graces and blessing of which we are in need. Hence, St. Jerome exclaims: "Assuredly the Lord grants all the favors for which we petition Him in the Holy Mass."

Let us hear what some of the saints have to tell us about the advantages which the Mass holds for us. "The Holy Mass," says St. Odo, "is the work to which the world's salvation is bound." "The earth," exclaims St. Timothy of Jerusalem, "is under obligation to the Holy Mass for its preservation; but for the Holy Mass the sins of men would long ago have annihilated it." St.

Thomas tells us that, "The sacrifice of the Holy Mass is as effectual as the offering on Mount Calvary." Here are the words of St. Gregory: "It is most undoubtedly certain that whosoever hears Holy Mass shall be preserved from many a danger, foreseen and unforeseen." Of this testimony of the saints, thus speaks Father Faber: "Long ago have the saints noticed how fires and plagues and wars and earthquakes and pestilences had been bridled by the Holy Sacrifice of the Mass." Well may we exclaim with St. Leonard, "O thrice blessed Mass, thou art the exhaustless mine of all good."

The Mass being so precious a possession we should hear it with an attention and devotion worthy of the supper chamber at the institution of the Blessed Sacrament or of the scene of the cross on Calvary. Hence we should assist at Mass like St. John the Evangelist, with pure and loving hearts, and not like Judas, who thought only of betraying His Master. We should assist at Mass like the Blessed Virgin and the weeping Magdalen who attended at the great sacrifice of Calvary with such feelings of devotion, love and compassion.

We should hear Mass as often as possible. We must hear it on Sundays and Holy Days of obligation because the Church commands us to do so. This law of the Church is based on divine law, for Christ has commanded that the sacrifice of the Mass should be offered in remembrance of His passion and death. The obligation of hearing Mass is also based on natural law, for man must,

in some manner, acknowledge the supreme dominion of the Creator. The Church, by her commandment, has simply determined what God has left undefined. The Church has fixed for us the time and manner of fulfilling certain duties imposed on us by God Himself. And the law of the Church is the law of God and binds in conscience for Christ has said, "He that heareth you heareth Me and he that despiseth you despiseth Me." Therefore only serious reasons can nowadays excuse us from hearing Mass.

A few words of advice before we finish this work. In this book we have endeavored to show what a precious treasure we possess in the Bible. We hope that what we have done will help to convince Catholics of the necessity of being well-informed as to the Church's teaching concerning the Holy Scripture. This is more necessary at the present time than ever before. The Bible deserves our deepest interest, for it is the books of law or the written word of God. It consists of a number of writings or 'books' written in different ages by men inspired by God. The books written before the coming of Christ compose the Old Testament; those written by the apostles and Evangelists make up the New Testament. The Catholic Bible was translated from the Hebrew, Syro-Chaldaic and Greek originals by St. Jerome into Latin. It gradually came into use throughout the Christian world, and for this reason is known as the Vulgate or common version. Finally it was approved, in preference to all other versions,

by the Council of Trent. Hence, because of the sacred character and venerable history of the Bible there is every reason why Catholics should become acquainted with it. The Church wishes us to know it intimately for she teaches that the Scriptures can contain nothing but perfect truth in faith and morals.

The Church also affirms that there is an unwritten word of God. This is called apostolic tradition. She maintains that we should have as much veneration for this as for the Bible. From the whole history and structure of the Old and New Testaments we know that this apostolic tradition of the Church is true, for the Founder of this Church is Our Lord Jesus Christ. To this living voice of His apostles He has commanded us to pay heed when He said: "He that heareth you, heareth Me." Therefore we should hearken to the Church, the divinely appointed teacher of Truth, against which "the gates of hell shall not prevail."

We must remember, too, what an honor it is to belong to the Catholic Church. It is a divinely instituted society; it is the chosen people of God. As silver and gold are refined by fire, so the Catholic Church is as silver and gold purged of dust through the refining power of temptations and heresies. In this chosen fold all members profess the same doctrine of Christ and are united under the teaching and rule of the Roman pontiff and the bishops subject to him. Thus do they cultivate holiness and obtain salvation. It

has, therefore, like all other societies, a ruling power by which its members are directed towards the end for which it was established.

**JESUS CHRIST, YESTERDAY AND TODAY
AND THE SAME FOREVER (Heb. ch. 13, v. 8.)**

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